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Publisher's Note

" गुरु प्रसादो बलवान्नतस्मात् बलवत्तरम् "

',Guru prasado balavan natasmat balavatharam"

"The Grace of the Guru bestowed unreservedly is most efficacious, none more so".

To earn such Grace the service to Guru should be equally unreserved, born out of sincere devotion. Such spontaneous service would be forthcoming only on a good comprehension of the worthiness of the Guru. This necessitates the narration of worthiness of the Guru for engendering devotion, भक्त्यर्थं महिमोक्तिः "Bhaktyartham Mahimoktih".

Sriman Madhvacharya is the world's greatest Guru while Sriman Narayana is Parama Mukhya Guru of all including Sri Madhvacharya whose tenets and teachings are the only path to eradicate the travails of Samsara and attain Moksa.

Unflinching faith and devotion in his siddhanta would be generated and ingrained only on a full and proper realisation of his greatness and capacity to lead us to salvation. The study of his life's story as depicted by Sri Narayana Panditacarya in Sri Su-Madhva Vijaya of 998 slokas becomes more essential. However Sri Narayana Panditacarya has composed an abridged version for a bird's eye view and quick parayana of undoubted efficacy, though the parayana of the major work is more worthy. He has called the smaller work "Prameya nava malika" which is popularly known as "Anu Madhva Vijaya" written with similar thoughts as the "Anu-Bhasya" by Sri Madhvacarya.

The Sabha has undertaken to publish an English translation of Anu Madhva Vijaya with word for word meaning and summary, as the second work in the S. M. S. O. Sabha publication series. For

the benefit of non-sanskrit knowing persons, the text has been transliterated with diacritical markings to enable such persons to learn to do parayana with correct pronunciation and intonation.

The Sabha's thanks are due to Sri B. Rama Rao, Councillor at Hyderabad for securing this translation and going through the manuscript and making corrections fit for publication. Our Vice-President Sri M. S. KATTI has very kindly given us a valuable foreword for which the Sabha is beholden. The printing was really a very hard part as the diacritical marked transliteration is totally a rare undertaking. The success of this is entirely due to M/s. S. Ramachandra Rao, P. Bhagawantha Rao, U. V. Raghavendra-Rao and their friends to whom the Sabha offers grateful congratulations. Last but not the least is the elegant printing and get up done by M/s. Lakshmi Vijayam Press of Triplicane, Madras for which the Sabha is thankful.

It is hoped that Madhvas in general and the members in particular will receive this with great enthusiasm and reap the benefits of Parayana of this unique work.

Need it at all be said that over and above all, we owe this to the Grace of Madhwa Vedavyasa and dedicate it at their feet :

"प्रीतोऽस्तु श्री मध्ववेदव्यासः"

Chirtanur
23—12—78

THE S. M. S. O. SABHA.

"FOREWORD"

Sri Jayatirtha popularly known as Teekacharya is the famous and foremost commentator of the Sarvamula works of Sri Madhwacharya. He has stated in his crowning work Sri Nyaya Sudha that among the essentials for attaining salvation the knowledge of the fact that Sri Madhwa is the third incarnation of Lord Vayu, the supreme among souls, has to be included. It is with this purpose only and not for any self elevation that Sri Madhwa has declared himself as the third Avatara of Sri Vayu quoting the Balitha Sukta as the authority in the matter. Tradition states that Sri Trivikrama Panditacharya actually saw with his eyes the three forms of Vayu, Sri Hanuman, Sri Bhima and Sri Madhwa at Badarikashrama and due to the thrilling inspiration at the sight, the popular **श्री वायुस्तुतिः** flowed spontaneously from the poet's lips. Sri Madhwa Vijaya is the only elaborate authentic biography of Sri Madhwa. It appears that this service has been specially earmarked by Divine will for Sri Narayana Panditacharya alone just as Raghavendra stotra is for Sri Appanacharya. The author is the son of Sri Trivikrama Panditacharya and was a young contemporary of Sri Madhwa. He has written a short commentary called **भावप्रकाशिका** on his own work in which he has stated :

"Among the super human incidents that I have described in my work, some I have seen with my own eyes and some I have learnt from authentic sources, but there is none which is a hearsay. Further I have deliberately refrained from describing many glories of my Master as they were "**देवगुह्य**" not fit to be known by human beings".

Many of the incidents mentioned in Sri Madhwa Vijaya have been corroborated by contemporary history e.g. the episode of Ishwara Deva described in the 10th Canto. Thus there is not a trace of doubt about the authenticity of any of the incidents described in Sri Madhwa Vijaya.

Sri Madhwa Vijaya is not merely a biography but is a siddha Mantra a holy poem quite competent to fulfil all desires of the devotees who recite it. This has been the joyful experience of hundreds during the last many centuries. This was once visibly demonstrated by the scholar ascetic Sri Vishnu Tirtha the famous author of भागवतसारोद्धार. Sri Vishnu Tirtha used to recite daily all the sixteen cantos of श्री मध्वविजय standing waist-deep in the waters of the Malaprabha river at Munavalli.

To gain the necessary अधिकार or authority to study shastras one has to study Madhwa Vijaya previously. A devoted recital of Madhwa Vijaya has been a daily routine for numerous Madhwas, Pandits and others.

Sutra Bhashya of Sri Madhwacharya has been acclaimed as an extremely meritorious work. Sri Achyuta Preksha Tirtha, the Ashrama Guru of Sri Madhwacharya used to recite it in full every day before taking meals. But once this became impossible for him on a Sadhani Dwadasi day. Sri Madhwa out of benevolence immediately composed अणुभाष्य the abbreviated substitute, having the same meritorious value. It will not at all be wrong to believe that a similar consideration must have impelled Sri Narayana Panditacharya to compose अणुमध्वविजय. There is no doubt that this small poem coming from the same pen is highly meritorious.

The author has everywhere condensed in two verses the matter narrated in one canto in the bigger work. There are thus thirty two verses embodying the gist of sixteen cantos. It is pleasing to note that in many places two or three words convey the meaning of a number of verses e. g.

भूतभर्त्रा मान्यः, वृषपति विहितापत्प्रणोदी, दुष्पद्यछित्, दीप्तांगुष्ठः, शिलाग्नीः etc.,

Every verse reveals the subtle and sublime skill of the great poet. The dignity of the poem can be further assessed from the fact that it has been commented by the famous mystic Saint Sri Raghavendra-Swamigalu in his previous ashrama.

A word about the name of the poem will not be out of place here. The popular name is अणुमध्वविजय. But the author in the last verse has himself named it as प्रमेयनवमालिका meaning a fresh garland of truths. The name is not without significance. In the bigger poem which the author has named as भावदीप, the author has asserted that his work should not be regarded as a mere life sketch of an individual. But it should be regarded as an exposition of universal truths preached by the shastras a knowledge of which contributes even to the attainment of salvation.

वेदान्तं स्वयमिव बन्धमोक्षमूलं (म. वि. स - १६ श्लो १)

This is the unique feature of this immortal work. The same consideration holds good even for the abbreviated version. Thus the poem is indeed a प्रमेयनवमालिका (a fresh fragrant garland of rare truths) as the author has named it. The name not only indicates the lofty dignity of the work but also suggests the spirit with which one has to regard it.

In the present publication this immortal poem has been presented particularly to the English reading public. For the benefit of those who cannot read Devanagari script the original has been transliterated into English. Following the commentary of Sri Raghavendra-Swami (Mahabhasya Venkanabhatta) word to word translation is given. If the translation is read separately it provides a chaste running narration. The additional notes in the text provide a much needed pleasing 'filling in thc gaps' giving a fund of imformation.

The S. M. S. O. Sabha Chiratanoor has according to its ideals undertaken to publish this book and place it in the hands of the Madhwa public. It is earnestly hoped that all the Madhwas will put the book to proper use and reap the rich blessings of Sri Sri Madacharya.

Dharwad
Vijaya Dashami

Madhawacharya
S. KATTI M.SC., B.T.

Sri Anu-Madhva Vijaya by Sri Narayana Panditacarya

INTRODUCTION

Biographies in ancient times were exceptionally rare. Life stories of great personages were generally handed down by mouth from generation to generation. It is quite possible that as easy and sufficient facilities for writing, were so scarce besides being time consuming, that people preferred to narrate the events in the lives of eminent men to young children and others. Equally important was the reason that once devout regard was inculcated in the minds of people theɹe was not much need to write out or get by rote any composition depicting the deeds and achievements of those great people, as every minute of their time had to be zealously saved for mastering the treatises in various branches of learning. For, learning by rote was almost the only meɟhod of perpetuating, preserving and imparting to the next generation. Even manuscripts of philosophic treatises were few and far between No wonder that there are hardly any recorded historical biographies of the great thinkers and system builders of early times.

It is perhaps the extreme good fortune of Sri Madhvacarya's disciples that a contemporary of his last days had gathered as much information of the great guru's life and produced a masterpiece of a simple true to events biographical work of outstanding merit a Maha-Kavya. It is all the more lucky that such work should have been produced during life of the Guru and completed soon after Sri Madhvacarya's "Antardhana" or disappearance from human vision. Of smaller luminaries, followers, commentators and others practically nothing is known of them except of their once having lived by such of their works as are extant.

Sri Narayana Panditacarya was the third son Sri Trivkrama-Panditacarya who was himself the son of Likuca Subramanya Suri of a family of very learned advaitins from generation to generation. The great transformation came at the time of Trivikrama. His younger brother, as Sankara Bhatta had been so impressed by Sri

Madhva's teachings that he got himself admitted as a disciple. His extreme sincerity earned for him the entrustment of the very valuable, rare and wide collection of books of reference by Sri Madhvacarya. Trivikrama the elder brother was foremost of the pandits in the southern region even as was Sobhana Bhatta of the Godavari-Krishna belt. The astute thinker that he was, Trivikrama tormented by the inconsistencies shortcomings, tortuous interpretations and a host of other defects vitiating the advaita system of philosophy, was hungering to have a dispassionate discussion on the entire range of Prasthana traya and the methodology of their interpretation. He had read the works of Sri Madhva, secured through his brother Sankara Bhatta. Introduced to Sri Madhva by his brother, he had a wordy battle for fiteen days at the end of which unable to advance or refute any arguments he prostrated and sought initiation into discipleship of Sri Madhva, which was readily acceded to. He had thorough exposition of Sutra Bhashya by Sri Madhva at whose command he wrote a commentary on it. His prayer to Sri Madhva to write another comprehensive commentary on the Brahma Sutras incorporating all the authorities and arguments dispersed in his various works, resulted in the former's Magnum Opus Anu-Vyakhyana, which in turn was the cause for the world's greatest super commentary-the Nyaya'Sudha of Sri Tikacharya. Trivikramapanditacharya's Sri Hari-Vayu Stuti brought him immortality. Trivikrama had been warned by his father that none had attained "Brahma Aikya" as propounded by Advaita.

Born of such an illustrious father, whom he should have accompanied during the great disputation and after securing discipleship Narayanapanditacharya should have had ample opportunites to see at close quarters and realise the greatness of Sri Madhvacharya. His father and to a greater extent his uncle Shankara Bhatta were the sources of his knowledge of Sri Madhva's life history prior to his personal observations with other contemporaries filling up the gaps. Thus the portrayal of the life and incidents of Sri Madhva has to be deemed to be true, faithful and a fair account without any exaggeration.

Narayana Punditacharya wrote several books, but his immortality has resulted from his superb composition of Sri Su-Madhva-

Vijaya consisting of 998 slokas and regarded as a Maha-Kavya. Not content he wrote a gloss to clarify names and other references in that work. Perhaps urged by the same sentiments, he emulated Sri Madhva's Anu-Bhashya epitomising the Brahma—Sutra-Bhasya and composed Prameyanava Malika popularly known as Anu-Madhva Vijaya, condensing 16 sargas of the first into 32 slokas in the latter. Thc Parayana of this shorter work could be done in a short time securing almost equal efficacy and punya as that of the major work. He also authored many other compositions like Manimanjari, Sangraha Ramayana, Naya-Chandrika (a commentary on Anu-bhashya) besides others.

Sri Su-Madhva Vijaya gives a short account of Sri Vayu's greatness and Avatara-karya of Sri Hanuman and Sri Bhimasena and describes the conditions prevailing in the philosophical atmosphere necessitating the Avatara of Sri Vayu as Sri Madhva to impart to satvik souls the true meaning and lessons of the triple texts for their emancipation from the transmigratory maze of Samsara. Almost every Sarga of the major work is condensed in two slokas of the abridged version.

It is neither irrelevant nor impudent to try to know why so much importance should be attached to knowing the life-story of Sri Madhva. Certainly none would embark on an objectless or futile task. (**प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते**) It is but natural and most sagacious for one seeking enlightenment on any matter to go to its fountain-head which could be identified only by its characteristics to determine its competancy to bestow the fruits sought. It is all-the-more so where spiritual illumination-i.e. the knowledge of the Supreme Being is sought to secure emancipation from Samsara.

Hence the Kathakopanisad exhorts and admonishes: **उत्तिष्ठत जाग्रत प्राप्यवरान्निबोधत ॥ क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ अः १: वः ३ मं १४.** Uthisthata 'jagrata' Prapya Varan—nibodhata ! Ksurasyadhara, nisita duratyaya durgam pathas-tat kavayo vadanti." Kavayah(**कवयः**) The wise seers Vadanti

वदन्ति say (urge&advise) that तत्पथः Tat-pathah the path to moksa from samsara which (samsara) is निशिता nisita) very sharp like क्षुरस्यधारा ksurasya-dhara the razor's edge and there fore दुरत्यया Duratyaya) extremely difficult to cross-over and दुर्गं durgam) (the path) is very hard to traverse long and tortuous, (wherefore) उत्तिष्ठत Utthishthata) arise, not simply getting up, but shredding all sense-gratifying occupations, जाग्रत Jagrata) become alert with concentration to learn imbibe and meditate, प्राप्य prapya) having approached. वरान् Varan) the great learned (in moksa sastra) निबोधत Nibodhata) नितरां बोधत Nitaram bodhata secure deep and lasting enlightenment.

This exhortation is elucidated by समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठं गुरुमेवाभिगच्छेत् "Samit-panih srotriyam Brahma-nistham gurum-evabhigacchet". The person seeking illumination अभिगच्छेत् abhigacchet should earnestly approach समित्पाणिः samit-panih carrying in his hands sacrificial faggots (i. e. with joined palms with humility subordinating self estimation) गुरुमेव Gurum-eva that person only (preceptor), whose characteristics are given as srotriyam श्रोत्रियं one who is deeply learned in the Vedas and strictly follows their injunctions, and further who is ब्रह्मनिष्ठं Brahma-nistham) who is always contemplating on the Supreme (Brahma is no other than Sri Vishnu ब्रह्म शब्दः विष्णावेव Brahma Sabda Vishnaveva). ब्रह्मणि नितरां तिष्ठतीति, तं; ब्रह्मणि निरन्तरं तिष्ठतीतितं Brahmani nitaram tisthatiti, tam; Brahmani nirantaram tisthatiti tam) unswervingly and uninterruptedly dwells on Brahma. Or ब्रह्मणिनिःश्रेयसाय तिष्ठतीति Brahmani-nih-sreyasaya tisthatiti tam one who contemplates on Brahma for securing the highest grace of Brahma, i.e. to please Brahma without seeking anything in return i.e. pleasing Brahma is the one and only end and an aim in itself and of such class is Sri Madhva. "शुद्धे भागवते धर्मे निरतो यत् वृकोदरः"

These characteristics could be gathered only by a thorough knowledge of the Guru's (Sri Madhva's) life. The sisya is as much

entitled to assure himself of the worthiness and willingness of the guru to impart the knowledge (of Brahma), [to secure salvation, as the guru is to ascertain the sincerety devotion and the worthiness of the sisya to learn and benefit by the knowledge imparted to him.

Sri Narayana Panditacarya has in the major work Sri SuMadhva-Vijaya", described in great detail the life works and achievements of Sri Madhva to educate and inculcate in the devotees the worthiness-par-excellance-Gurutva of Sri Mukhya-Prana-Avatara bhuta Sri Madhvacarya. In the present abridged composition he has recounted the most dominate events for a panoramic view in a short space of time for quick parayana to secure phala of contemplating on Sri Madhvacarya's greatness.

Hence this translation into English has been undertaken for quick parayana with arthanusandhana (contemplating with meaning) engendering Guru-bhakti as a prelude to Hari-bhakti which obtains for the devotee Mukti.

हरेर्वायुदेवस्य...तत्पादार्चादरेण...संराध्य... नमन्ति प्रतत मतिगुणा मुक्तिमेते व्रजन्ति ॥

"Harer-Vayudevasya tatpadarcadarena... samradhya...namanti ......pratata matiguna MUKTIM-ete vrajanti".

MUSINGS IN DEFENCE AND REPENTENCE

Language the main means of communication between persons has each its own peculiarities of constructions and connotations, sometimes with words which have no corresponding word or words in another language to convey the sum total of the sense. Difficulty also arises in syntactic arrangement of words when word for word translation is attempted necessitating disarray in one or the other. As the object of translation is to convey in the best manner the thoughts in the translated text, preference and importance to adopt the syntactic arrangement of words according to the language of translation becomes imperative, causing disturbance of the juxta-

position of the words in the original. This is inevitable but regretted. (cf : 1st sloka with Appendix I)

Such re-arrangement of the words in the original text discarding the normal prose order according to that language, is also necessitated by the absence of declensional and conjugational variants of nouns, adjectives, verbs etc, in English language which otherwise would and could easily dove-tail the words into their respective positions by the process of Samanadhikaranya. (समानाधिकरण्य) Hence the words in the original are arranged in a manner to evolve a complete and compact sentence, to form a narrative according to English syntax. Incidentally to avoid tiresomeness due to the multiplicity of clauses and phrases in the translations they are converted into short sentences. These and similar liberties taken are also regretted.

A paragraph or two is added after each śloka for clarification and additional connected information gathered from the major work giving puranic or historical references where necessary.

Transliteration of the original text to enable persons unacquainted with Sanskrit to read and recite the composition is handicapped by the inadequacy or non-availability of alphabetical notations in English, corresponding to those in Sanskrit which has about the widest range to transcribe all vocal expressions. This paucity has forced several of the English alphabet to have diverse phonetic notation. Suffice it to mention a few instances of the chammeleonic adaptations of "c", "s" and others as in crucible, charge, character, sop, sap, decision, realisation. So too with vowels as in purr pure, put, mar mate, marry and so on. And further aspirated consonants are almost unknown to English Alphabet except a few.

This has necessitated the development of diacritcal markings to standardise phonetic expression on notation. Hence transliteration of alphabet with diacritical markings is adopted to help correct pronunciation and recitation or parayana. Any person would have acquired mastery of it before he has gone through once, whereafter

the rythm and music would be apparent with recitation or parayana becoming pleasing and efficacious.

The translation and summaries at the end of each sloka are based mainly on the commentary गूढभाव प्रकाशिका Gudha-bhava-prakasika "by Mahabhasya Venkanna Bhattaru (Sri Mantralaya Swamigalavaru in his purvasrama) with addenda from the major work. The effort of translation is well worth if it generates the desired devotion in Sri Madhvacarya and for study of the major work for greater illumination and deeper Gurubhakti. And this is dedicated through Sri Mantralaya Maha Prabhugalu at the lotus feet of the "KATHA NAYAKARU" and his "ANTARYAMI".

"SRI KRSNARPANAMASTU'

Key to Diacritical Marks

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ
a	ā	i	ī	u	ū	ṛ	ē	ai
ओ	औ	ं	ः					
ō	au	m	ḥ					

क्	ख्	ग्	घ्	ङ्
k	kh	g	gh	n
च्	छ्	ज्	झ्	ञ्
c	ch	j	jh	ñ
ट्	ठ्	ड्	ढ्	ण्
ṭ	ṭh	ḍ	ḍh	ṇ
त्	थ्	द्	ध्	न्
t	th	d	dh	n
प्	फ्	ब्	भ्	म्
p	ph	b	bh	m
य्	र्	ल्	व्	श्
y	r	l	v	ś
ष्	स्	ह्	ज्ञ्	ळ्
ṣ	s	h	jñ	l

॥ श्रीमद्धनुमद्भीममध्वान्तर्गत

रामकृष्ण वेदव्यासात्मक

लक्ष्मीहयग्रीवाय नमः ॥

॥ हरिः ॐ ॥

Srīmad Hanumad Bhīma Madhvāntargata

Rāma Kṛṣṇa Vēdavyāsātmaka

Lakṣmī Hayagrīvāya namaḥ

Hariḥ Ōm

श्रीमदणुमध्वविजयः

Śrīmadanu Madhva Vijayah

Sri Madhva Vedavyasa

॥ श्रीमदणुमध्व विजयः ॥

श्रीश प्रीत्यै प्रजातः सुमहित महिमा श्रीहनूमान्निदेशात्
रामस्योल्लङ्घिताब्धिः सहरिरथगतः सेतुना पिष्टदुष्टः ।
भूभृन्नी रावणारिं पुरगमुरुदयं पूजयित्वा ससीतं
पश्यन् किंपूरुषे तं सततमपि महान् प्राणमुख्योऽवतान्मां ॥ १ ॥

1. Śrīśa prītyai prajātaḥ sumahitamahimā
Śrī Hanūmānnideśāt.
Rāmasyōllanghitābdhiḥ saharirathagataḥ
setunā piṣṭaduṣṭaḥ.
Bhūbhṛnnīrāvaṇārim puragamurudayam
pūjayitvāsasītam
Paśyan Kimpūruṣe tam satatamapi mahān
praṇamukhyō avatān mām.

श्री हनूमान् Śrī Hanūmān = Sri Hanuman

सुमहितमहिमा Sumahitamahimā = propitiated by all devatas (foremost among all devatas)

प्रजातः Prajātaha = Having been born

श्रीश प्रीत्यै Śrīśa prītyai = to please Sri Lakshmipati Narayana

उल्लङ्घिताब्धिः Ullanghitābdhihi = Having lept over the sea

निदेशात् Nideśāt = at the behest, command

रामस्य Rāmasya = of Sri Rama.

अथ atha = and later again

गतः gataḥ = reached (Lanka)

सेतुना sētuna = by the bridge (constructed by himself and other Kapis)

सहरिः saharih = along with Sri Hari (Ramachandra & Kapis)

पिष्टदुष्टः piṣṭaduṣṭaḥ (Sri Hanuman) pulverised the malevolent (Ravana with his fist blow)

भूभृन्नीः Bhūbhṛnnīḥ = (who) brought the mountain (gandhamadana parvata) (Sanjeevana)

पुरगं puragam = conducted back to the city (of Ayodhya)

रावणारिं Ravaṇārim = Ravana's enemy (slayer)

ससीतं sasitam = with Sri Sita

पूजयित्वा pujayitvā = propitiated (Sri Rama in Ayodhya

सततमपि satatamapi = (and) constantly and uninterruptedly

पश्यन् paśyan = beholding

तं tam = Him (Sri Rama with Sita)

उरुदयं urudayam = full of kindness

किंपूरुषे kimpūruṣē = in Kimpuruṣa Khanda

महान् Mahān = (the selfsame) venerable

प्राणमुख्यः Prāṇamukhyaḥ = foremost among pranas

अवतात् Avatat = May (He) protect

माम् mam = me

I. This Sloka covers the portion from 9th to 27th slokas of Sri Sumadhva Vijaya (first Chapter)

Sri Narayana Panditacharya begins this epitome of Sri Sumadhva Vijaya devoting the first two slokas to the incarnation of Sri Vayu as Sri Hauman and Sri Bhimasena, narrating a few of their great deeds, to generate great devotion in Sri Hari (Mukundabhaktyai Gurubhakhtijayai) for the emancipation of Satvic souls immersed in untold miseries of samsara.

The first sloka describes Hanuman as being born to Kesari in Anjana Devi in order to please Sri Narayana and Sri. Mahalakshmi. Even at the time of Avatara, Sri Hanuman was respected by all the Devas. In the company of Sri Hanuman, Sugriva received the patronage of Sri Rama and was crowned as the King of the Vanaras. At the command of Sri Rama, Hanuman crossed the ocean to Lanka, delivered Sri Rama's message and signet ring to Sri Sita assuring her that Sri Rama would soon come and slay Ravana and his party of Rakshasas. He brought Sri sita's message to Sri Rama with chudamani and presented to Sri Rama. He set Lanka on fire, killing many of the foremost Rakshasas and Aksa Kumara of equal prowess as the father Ravana. Sri Hanuman crossed the bridge built by the Vanaras with Sri Rama and entered Lanka. Anjaneya showed his strength to Ravana by striking his chest with his (Anjaneya's) fist. He brought Gandhamadana mountain twice, once to relieve the distress of Sri Lakhsmana and the other of monkeys later. After slaying Ravana Sri Rama returned to Ayodhya with Sri Sita and was crowned.

Sri Hanuman worshipped Sri Rama and Sri Sita with great devotion while in Ayodhya and since then continues to do so incessantly beholding them in Kimpurusa Khanda. May Sri Hanuman the Avatara of Sri Mukhya Prana be pleased to protect me is the prayer.

भीमोऽभूद्योनभेद्यश्चकितरिपुकृतापत्प्रणोदीसलीलं
रक्षोघ्नः प्राप्तकृष्णो मखकृदुतवने दुष्टहा कीचकघ्नः ।
हत्वा दुर्योधनादीन् स्वपदमधिगतो यद्विषः क्रोधतंत्रा
भूत्वा भूमौ कुशास्त्रं व्यधिषत मणिमत्पूर्वकाः पातु सोऽस्मान् ॥२॥

2. **Bhīmō abhūdyō nabhedyaścakitaripukṛtāpat praṇodī salīlam**
Rakṣoghnaḥ prāptakṛṣṇō Makhakṛdutavanē duṣṭahā Kīcakaghnaḥ

Hatvā Duryōdhanādīn svapadamadhigatō
yadviṣah krodhatantrā
bhūtvā bhūmau kuśāstram vyadhiṣata
Maṇimatpūrvakāḥ pātu sō asmān

सः saḥ = He (the self same Sri Vayu)

अभूत् abhūt = became (incarnated himself)

भीमः Bhīmaha = as Sri Bhimasena

यः yaḥ = who (Sri Bhimasena)

न भेद्यः na bhēdyaḥ = (was) invulnerable (and)

प्रणोदी = praṇodī = (who) treated with contempt (or was unaffected by)

आपत् āpat = dangers (death dealing acts)

कृत kṛta = perpetrated

रिपु ripu = by enemies

चकित = cakita = (who) were stricken with fear

सलीलं salīlam = with ease

रक्षोघ्नः rakṣōghnaḥ = (Sri Bhimasena) killed Rakshas

प्राप्तकृष्णः prāptakṛṣṇaḥ = obtained darsana of Sri Vedavyasa (or obtained the hand of Sri Draupadi)

मखकृत् Makhakṛt = (and) performed Rajasuya yaga

उत uta = thereafterand

वने vanē = in the forest (during Vanavasa)

दुष्टहा Duṣṭahā = (he) destroyed various demons

कीचकघ्नः Kicakaghnaḥ = Killed the Kichakas

हत्वा = Hatvā = (and) having killed

दुर्योधनादीन् Duryōdhanādīn = Duryodhana and his compatriots

अधिगत: adhigataḥ = got back

स्वपदं = svapadam = his kingdom (to his celestial abode)

स: saḥ = He (the self same Sri Bhimasena)

यद्विष : = yadviṣaḥ = whose enemies

मणिमत्पूर्वका: Maṇimatpurvakāḥ = Maniman and others

क्रोधतन्त्रा: Krodhatantrāhā = out of anger (at their defeat by Sri Bhimasena in Dvaparayuga)

भूत्वा bhūtva = having been born

भूमौ bhūmau = on the earth

व्यधिषत Vyadhiṣata = Created or built up or postulated

कुशास्त्रं Kuśāstram = misleading siddhanta (philosophical tenets)

पातु pātu = (May Sri Bhimasena be pleased to) protect

अस्मान् asmān = us (from being misled by them)

II. This Sloka brings the first sarga (chapter) of Sumadhva Vijaya to its conclusion.

The narration has reference to the story in Mahabharatha, of the birth of Sri Bhimasena to Kunti. It was by Vayu's mere divine touch of the hands of Kunti that Bhimasena was born to her. On hearing the roar of a lion, Kunti dropped infant Bhima, whose body was so hard, that the hill underneath broke into hundred parts and came to be known as the Satasrnga parvata. To get rid of Bhima out of fear Duryodhana and his allies made vain efforts to kill him by poisoning, setting Venomous snakes to bite, throwing him in Ganga bound with ropes. Sri Bhimasena e m e r g e d victorious.

He killed mighty Rakshasas like Hidamba Baka and others. He had darsana of Sri Vedvyasa Devaru, at whose instance he married Hidambi. He married Sri Draupadi, performed Rajasuya Yaga, killing Jarasandha and several other demons like Kirmira and others duing Vanavasa. He slew Kicaka and his 105 brothers during Ajnatavasa. He killed Duryodhana and his brothers and supporters in the famous Kuruksetra battle and regained his kingdom, and finally retired to his celestial abode along with his brothers and Sri Draupadi. The prayer is that Sri Bhimasena, who had slain Maniman and other demons be pleased to protect us (satvic souls), from being misled by the blasphemous Sastras written by them in utter hatred and anger to avenge their defeat at the hands of Bhimasena.

अज्ञानोत्सादनार्थं सुरवरवचसा सूचितो रूप्यभर्त्रा
जातो मध्यालयार्याद्गुरुमतितपसो वासुदेवाभिधानः ।
गोदात्रे मोक्षदाता रजतपतिपदा सेवको भूतभर्त्रा
मान्यः प्राणः कुलित्थैरपि निजसहजा तर्पितः प्रीयतां मे ॥ ३ ॥

3. Ajñānotsādanārtham suravaravacasā
sūcitō Rūpyabhartrā
Jāto Madhyālayāryāt gurumatitapasō
Vāsudevābhidhānaḥ
Godātrē Mōkṣadāta Rajatapatipadā sevakō
bhūtabhartrā
Mānyaḥ Prāṇah kulitthairapi nijasahajā
tarpitaḥ prīyatām mē.

सूचितः Sūcitaḥ = As indicated

रूप्य भर्त्रा Rūpyabhartrā = by the Lord of Rūpyapītha (Ananteśvara)

सुरवरवचसा Suravaravacasā = At the command of the Lord of gods (Sri Vishnu) or (at the prayers of Indra and others)

अज्ञानोत्सादनार्थं Ajñānōtsādanārtham=to dispel and root out ignorance and faulty knowledge

प्राणः Prāṇaḥs=Sri Mukhyaprāna devaru

जातः jātaḥ = having been born

मध्यालयार्यात् Madhyālayāryāt=of Madhyageha Bhatta

गुरुमतितपसः Gurumatitapasaḥ = (who) had performed intense penance (to secure a progeny possessing jñāna unfaultering and unassailable by the on-slaughts of any and every kind of misleading philosophic tenets)

वासुदेवाभिधानः Vāsudevābhidhānaḥ =(was) named as Vāsudeva

मोक्षदाता Mōkṣadātā=(Sri Vasudeva was) the grantor of Moksha

गोदात्रे Gōdātrē=to the person who gifted a cow to provide milk to child Vasudeva

रजतपतिपदा सेवकः Rajatapatipadā Sevakaha=(who) propitiated the lotus feet of the Lord of (udipi) Rajatapitha pura (i.e. Anantesvara : Viṣṇu)

मान्यः Mānyaḥ=(who) was respected

भूतभर्त्रा bhūtabhartrā=by the head of the Brahmarakshasas

प्राणः Prāṇaha=Sri Mukhyapranadevaru (i.e. His avatārabhūta Vasudeva)

कुलित्थैरपि Kulitthairapi=(Vāsudeva, who) even with cooked horsegrams

निजसहजा तर्पितः Nijasahajā tarpitaha=offered by his sister, was pleased and satisfied

प्रीयतां prīyatām=(May he) be pleased

मे me=with me.

III. The naration comprised in the first 41 slokas of the second chapter is covered in this sloka.

Consequent to the relentless propagation of misleading schools of Philosophy, resulting in the eclipse of correct knowledge, as mentioned in the previous sloka, the satvic souls got deluded and were eagerly looking forward to a saviour. At this stage, taking pity on the righteous, Sri Narayana caused a physically disabled person to climb up the flag-mast of the temple and declare, with hands lifted up, the birth of Sri Vayu, the all knowing preceptor, in the near future, to show them the right path. Seeing the plight of the satvic souls, & very much concerned Caturmukha Brahma, Rudra, Indra and others prayed to Sri Visnu to save the satvic souls on the earth from the effects of Asatsiddhanta. Sri Visnu by His own desire does not incarnate himself in kaliyuga and Caturmukha Brahma never does, which leaves Sri Vayu as the only one among Devatas capable of successfully and effectively countering all misleading philosophies and so was commanded by Sri Hari to take avatara on the earth for resuscitation and establishing the true and the faithful siddhanta propounded by the three authorities, namely, vedas including upanishads, Brahma sutras and Bhagawad Gita.

Sri Vayu was born as son of Madhyageha Bhatta at Pajakakshetra for which the latter and his wife had performed intense penance for twelve years to Sri Anantesvara at Rajatapithapura (Udupi) to obtain a son with the best of all auspicious qualities. The child, extremely handsome (endowed with thirty two well formed bodily features which satisfy all requirements of sculptural excellence 'dvatrimsallaksna' - thirty two bodily qualities) was named Vasudeva, the future Sri Purnaprajna known as Sri Madhva. Vasudeva in appreciation of the gift of a cow for supply of milk during his childhood initiated the donor in the true siddhanta and helped him to attain salvation. It is this divine teaching, by the foremost teacher, namely Sri Madhva that secured for the person ultimate release from samsara; for 'गुरुप्रसादो बलवान् न तस्मात् बलवत्तरम्'

"Guruprasado balavan na tasmat balavattaram" Guru's grace is the most efficacious with none others ever excelling.

Hence Madhva is said to have granted Moksa, which however is the sole and exclusive prerogative of Sri Visnu, for "विष्णु र्हिदाता मोक्षस्य वायुश्च तदनुज्ञया" "Visnurhi data moksasya vayusca tadanujnayā" (Tatarya Nirnaya) Sri visnu is the sole grantor of Moksha while Sri Vayu (and Sri Mahalakshmi) grant with His concurrence.

Once the parents while returning late at night, after paying homage to Sri Anantesvara for the grant of the divine child, one of their company was possessed by Brahma Rakshasa who revealed the divine nature of the child but for whose presence the whole lot of them would have been killed by the Rakshasa. May the child, Vasudeva who consumed the boiled horse gram offered by his sister, and was cheerful and unaffected be pleased to shower his grace on me (all satvikas) is the prayer.

आनंदं मंदहासामृतरसकलया संदधानः प्रजानां
आस्येंदोः शोभमानैरपि कलवचनैः बाल लीलाविलासैः ।
गोपुच्छालंबनाद्यैर्वृषपतिविहितापत्प्रणोदी प्रणुद्यात्
अज्ञानाद्यापदं मे स्वयमिह भगवान् वासुदेवोऽसुदेवः ॥ ४ ॥

4. Ānandam Mandahāsāmṛtarasakalayā
sandadhānaḥ Prajānām
Asyēndoḥō śōbhamānaiḥ api kalavacanaiḥ
bālalīlavilāsaiḥ
Gopucchālambanādyaiḥ vṛṣapativihitāpat
praṇodī praṇudyat
Ajñānādyāpadam mē svayamiha bhagavān
Vāsudevō asudevaḥ.

वासुदेवः Vāsudevaḥ = Sri Vasudeva (the child)

आस्येन्दोः Āsyēndoḥ = (with) of a face like the moon

मन्दहासामृतरसकलया mandahāsāmṛtarasakalayā = fascinating with a smile showering nectar as it were

अपि api = also with enchanting

शोभमानैः sōbhamānaiḥ = beautiful or pleasing

कलवचनैः kalavacanaiḥ = by his prattling words

गोपुच्छालंबनाद्यैः gopucchālambanādyaiḥ = (and) by peregrinations, holding on to the tail of his father's bullock

बाललीलाविलासैः balalīlāvilāsaiḥ = (and) by such other child's pranks

सन्दधानः sandadhānaḥ = (thereby) causing

आनन्दं anandam = immense happiness

प्रजानां prajanām to all people around

वृषपतिविहितापत्प्रणोदी Vṛṣapativihitāpatpraṇōdi = who warded off the trouble making vendor of the bullock to his father

भगवान् Bhagavān = the venerable

असुदेवः asudēvaḥ = the lord of pranās (i. e.) Sri Vayu

स्वयं svayam = (who had incarnated) himself

इह iha = at this place and time

वासुदेवः Vāsudevaḥ = as Vasudeva

प्रणुद्यात् praṇudyāt = (May he be pleased) to destroy

मे mē = my

अज्ञानाद्यापदं ajñānādyāpadam = ignorance their cognate dangers etcetera

IV. This sloka is the synopsis of the remaining portion of the second sarga.

"Sri Vayu and all his incarnations are endowed with 'dvātrimsatlakṣaṇayukta' bodies. No wonder then that the child Vasudeva simply fascinated everybody around and whereever he went. The natural and gradual blossoming of the child is described graphically. His going away from home holding on to the tail of his father's bullock, his seeming and innocent presentation of tamarind seeds as payment of his father's dues to the bullock vendor, who went away satisfied, are some instances mentioned. The author prays that this Mukhyaprana avatārarupa Vasudeva who warded off the troubles of his father and showed the path of salvation to the seller of the bull, may relieve us of the travails of samsara and lead us on to emancipation.

एकाकी योजनाभ्यां व्यवहितमगमद्यस्त्रिवर्षोऽमरौको
योलाल्यो लोकमात्रा स्वलिपिपरिचये तातविस्मेरताकृत् ।
प्राज्ञं मन्यं शिवाख्यं परिषदि जितवान् शाखिनामर्थमूचे
दुर्गं पित्रोपनीतः सुरवरमहितो मह्यतां मे वचोभिः ॥ ५ ॥

5. Ekākī yōjanābhyām Vyavahitamagamat
yastrivarṣoamarauko
Yō lālyo lokamātra svalipiparicayē tātavismēratākṛt
Prājñam mānyam śivākhyam pariṣadi jitavān
śākhināmarthamūcē
Durgam pitrōpanītaḥ suravaramahitō mahyatām
mē vacōbhḥ

त्रिवर्षः trivarṣaḥ = the three year old

यः yaḥ = who (Sri Vasudeva)

अगमत् agamat = went

एकाकी ekākī = all alone

अमरौकः amaraukaḥ = to Viṣnu Temple

योजनाभ्यां व्यवहितं yojanābhyām Vyavahitam = separated by two yojonas

यः yaḥ = who (the self same Vasudeva)

लाल्यः lālyaḥ = (was) protected (in the journey to the temple)

लोकमात्रा lokamātra = by the mother of the universe (Sri Lakshmi devi)

स्वलिपिपरिचये svalipiparicayē = (who) by exhibiting his familiarity and acquaintance of the alphabet taught the previous day

तातविस्मेरताकृत् tātavismēratākṛt = filled his father with astonishment

जितवान् jitavān = (who) defeated (won)

प्राज्ञं मन्यं prājñam manyam = self conceited as a great pandit

शिवाख्यं śivākhyam = Śiva Bhatta

परिषदि pariṣadi = in the congregation of other pandits

ऊचे ūce = (who) explained by clarification

दुर्गं durgam = the difficult to understand

शाखिनामर्थं śakhināmartham = meaning of the word as the name of a certain plant or tree

उपनीतः upanītaḥ = (who) had his upanayana performed

पित्रा pitrā = by his father

सः saḥ = he (the self same Vasudeva)

सुरवरमहितः suravaramahitaḥ = propitiated by all eminent devatas

मह्यतां mahyatām = be praised or propitiated

मे वचोभिः me vacobhihi = by my works of panegyrics

V. This sloka carries the narration to the end of the 37th sloka of the third sarga.

At the very tender age of three, the blossoming Lokaguru exhibits his detachment from mundane matters and when his parents are busy with some functions in a relation's house, he quietly goes away to Sri Visnu temple in a forest to meditate on Him. In his peregrination, the child's safety is taken care of by Sri Durga Devi the divine mother of the universe. He visited Sri Anantesvara at Udipi prostrated and meditated on Him also. At a large gathering including pandits, he challenged one Siva Bhatta about the latter's faulty interpretation and silenced him by his own lucid and correct renderings.

During his study, when his father taught the same alphabet already taught before, the child Vasudeva surprised him by asking why he was repeating the same without proceeding further. He astounded his father again by his precocious explanation of the word Likuca as being the name of a plant. He had his upanayana duly performed which the devatas gathered in the heavens to witness and praised him. The author humbly prays that his own words of praise may be worthy of being heard by and please Sri Vasudeva, who had since become Sri Madhva. Let us all join in, with ours, however small and poor and please him (Sri Madhva).

पायान्मां यो भुजंगं सदरिमदमयद्रागुपाध्याय सेवी
विश्वेभ्योऽवेगदूरप्लवनजवनियुद्धादिवीर्यातिशायी ।
येनास्ता मूढशङ्का श्रुतिशुचिवचसाऽलं गुरोः शीर्षशूला
सख्युर्नारायणज्ञोऽथ य उपनिषदं व्याख्यतास्मै सुरार्थ्यः ॥६॥

6. Pāyān mām yō bhujangam sadarimadamaya—
ddrāgupādhyāyasēvī
Viśvēbhyō avēgadūraplavanajavaniyuddhādi
vīryātiśāyī
yēnāstā mūḍhaśankā śrutiśucivacasā
alam guroḥ śīrṣaśūlā
Sakhyurārāyaṇajñō atha ya upaniṣadam
Vyākhyatāsmai surārthyaḥ

यः = yaḥ = who (the self same Vasudeva)

द्राक् = drāk = quickly

अदमयत् adamayat = crushed

भुजंगं bhujangam = the serpent (the demon in the shape of)

सदरिः sadariḥ = the enemy of good people

उपाध्यायसेवी upādhyāyasevī = (and) served his guru (teacher) with all sincerity

अवेगदूरप्लवनजवनियुद्धादिवीर्यातिशायी avēgadūraplavanajavani yuddhādivīryātiśāyī = (who) in running long distances, long jump, quickness, duel or wrestling and all other sports and feats of strength far excelled

विश्वेभ्यः Viśvebhyaḥ = over his co-students (even others).

येन yena = By whom (Vasudeva)

गुरोः guroḥ = his preceptor's

मूढशङ्का mūḍhaśankā = unwise doubts or faulty notions

अलं अस्ता alam āstā = (were) thoroughy dispelled

श्रुतिशुचिवचसा śrutiśucivacasā = by the proper and correct recitation and interpretation of Vedic hymns,

सख्युः sakhyuḥ = (and) his friend's

शीर्षशूला śirṣaśūlā = headache

अलं अस्ता alam āstā = (was) completely cured.

यः yaḥ = Who (the self same Vasudeva)

नारायणज्ञः Nārāyaṇajñaḥ = possessed of true and correct knowledge of Sri Nārāyaṇa

सुरार्थ्यः sūrārthyaḥ = having been beseeched by devas

व्याख्यात Vyākhyāta = expounded
उपनिषदं upaniṣadam = (the secrets ōf Aitarēya) upaniṣad
अस्मै asmai = to this his guru (as gurudakshina)
पायात् pāyāt (May he) protect
मां mām = me

VI. This brings the narration to the end of the the third sarga.

A demon intending to kill Vasudeva descended from Vimanagiri and taking the shape of a serpent tried to bite Vasudeva to inject deadly poison, but Sri Vasudeva crushed the head of the serpent with his toe and killed him. Sri Vasudeva excelled over all his co-disciples in each and every department of learning, sports and feats of strength. He exhibited his miraculous powers by curing the congenital, intolerable and thitherto incurable headache of the son of his Guru, by blowing with his expiration into his ear. He expatiated on the secret tenets of Aitareya Upanishad in private as gurudakshina to his guru dispelling his fallacious notions and doubts, whom he had served well and truly as a disciple should. Earnestly devas prayed to start his mission of propagating sat-siddhanta of Visnu's all-supremacy and allied tenets. May Sri Vasudeva protect me is the author's prayer.

सन्यासे बद्धबुद्धिः कृतहरिनमनः पार्थपूज्यं यतिं प्राक्
प्राज्ञं गुर्वाज्ञयाऽलं सगुणहरिविदं सत्तपस्तृप्तदैवात् ।
प्राप्तं सर्वज्ञशिष्याख्यवरमुपगतो द्विःस्वतातं निषेद्धुं
प्राप्तं चानुत्तरं यो व्यधित सहजवान्मातरं चावतान्मां ॥ ७ ॥

7. Sanyāse baddhabuddhiḥ kṛtaharinamanaḥ
pārthapūjyam yatim prāk
Prājñam gurvājñayā alam saguṇaharividam
sattapastṛptadaivāt
Prāptam sarvajñaśiṣyākhyavaramupagatō
dvissvatātam niṣēddhum
Prāptam cānuttaram yō vyadhita sahajavān
mātaram cāvatān mām

यः yaḥ = Who (Vasudeva)

बद्धबुद्धिः (baddhabuddhiḥ) = firmly determined

सन्यासे sanyāse = in assuming sanyasa (holy orders)

कृ रिनमनः kṛtaharinamanaḥ = having prostrated to Sri Hari (for permission)

उपगतः upagataḥ = having approached

यतिं yatim = a person of Holy orders (Sri Acyutapreksa)

प्राक् prāk = (who Acyutaprekṣa) in his earlier birth

पार्थपूज्यं pārthapūjyam = was propitiated or honoured by pārthās (pandavas)

प्राज्ञं prājñam = who was well versed in all śastrās

गुर्वाज्ञया gūrvājñayā = (who Acyutaprekṣa) by the command of his (Acyutaprekṣa's) guru

सगुणहरिविदं saguṇaharividam = had known Sri Hari as endowed with auspicious attributes.

अलं alam = (Who Acyutaprekṣa) thoroughly

सत्तपस्तृप्तदैवात् sattapastṛptadaivāt = pleased God by his intense holy penance and (from God)

प्राप्तं prāptam = had obtained

सर्वज्ञशिष्याख्यवरं sarvajñaśiṣyākhyavaram = the boon of getting a disciple named sarvajña.

प्राप्तं prāptam = (Vasudeva) having been approached

द्विः dviḥ = twice (by his father and once by his mother)

निषेद्धुं niṣeddhum = to prevent or stop him from taking sanyāsa (holy orders)

व्यधित vyadhita = made or rendered

स्वतातं svatātam = his father

मातरं च mātaram ca = his mother also

अनुत्तरं anuttaram = unable to refute his arguments in favour of his taking sanyasa

सहजवान् sahajavān = assuring them that his brother (to be born) would to protect them

सः saḥ = He (May Sri Vasudeva)

अवतात् avatāt = protect

मां mām = me.

VII. This sloka covers the matter upto the 28th sloka of the 4th sarga.

Sri Vasudeva firmly made up his mind to take to sanyasa, though vehemently opposed twice by his father and mother which he rebutted successfuly. While refusing to give his consent unwittingly his father fell at the feet of his son Vasudeva, which act the latter pointed out to the father as divine (ordained) grant of permission, and non-plussed his parents.

The father contended it was adharmic or undutiful to desert the aged parents with none to take care of them for which Sri Vasudeva assured them that another son would be born who would protect them in their old age and rendered his father answerless. He made his mother give consent for fear that if refused he might depart to some distant place never to be seen by her again which was as good as his death.

Sri Vasudeva then approached Sri Acyutapreksacarya who was well versed in all sastras, who had in prior birth, received hospitality from Pandavas (received food served by Draupadi) and had thereby become highly purified. Sri Acyutapreksacarya had been performing severe penance to Sri Ananteswara as possessing innumerable auspicious attributes, for he had been confidentially instructed by his guru to do saguna-Brahma-Upasana, since no one was known to have ever (realised) Aikya with Brahma, by Nirguna upasana. Sri

Acyutapreksa's meditation and prayer was answered by a person having Avesa of Ananteswara who informed him that he would get a disciple a sarvajna-both in name and wisdom to clear all his doubts and enlighten him with correct knowledge leading to his emancipation. May Sri Vasudeva protect me is the prayer.

पूर्णप्रज्ञाख्य आसीद्यतिकुलतिलको यः शुभाचार ईश-
प्रत्तोस्मा ईश्वराज्ञागतसुरसरिति स्नानकृज्जैत्रपत्रः ।
दुष्पद्यच्छिच्च लोके प्रवचनचतुरः सत्पुराणेतिहास-
स्योक्तौ मेधाप्रदर्शी दिशतु शुभदृशं मह्यमृज्वग्रणीः सः ॥ ८ ॥

8. Pūrṇaprajñākhya Āsīdyatikulatilakō yaḥ śubhācāra iśa Prattō asmā iśwarājñāgatasurasariti snānakṛt jaitrapatraḥ
Duṣpadyachicca lokē pravacanacaturaḥ satpurāṇetihāsa
Syōktau mēdhāpradarśī diśatu śubhadṛśam mahyamṛjvagraṇīḥ saḥ

यः yaḥ = Who (Sri Vasudevacharya who on assuming sanyāsa became Sri Madhvacharya)

पूर्णप्रज्ञाख्यः pūrṇaprajñākhyaḥ = came to be known as Pūrṇaprajña

शुभाचारः śubhācāraḥ = of laudable conduct (by adhering strictly to his Āśrama dharma)

आसीत् Āsīt = was (became)

यतिकुलतिलकः yatikulatilakaḥ = the doyen of all sanyāsis

ईशप्रत्तः iśaprattaḥ = (who) was presented by Isa (Ananteśwara dwelling in Rajathapiṭhapura)

अस्मै Asmai = to this person (Acyutaprekṣa).

स्नानकृत् snānakṛt = (Who Sri Madhva) bathed

ईश्वराज्ञागतसुरसरिति Iśwarājñāgatasurasariti = in Devaganga which appeared in Madhvasarovara by God's command

जैत्रपत्रः jaitrapatraḥ = (who) secured many jayapatrās

दुष्पद्यच्छित् duṣpadyachit = (who) exposed and criticised the very first sloka of Iṣṭasiddhi as fallacious

लोके lokē = in the large audience (or in the world)

प्रवचनचतुरः pravacanacaturaḥ = (who was) the master in expounding and expatiating

उक्तौ uktau = (and) in explaining the main purport

मेधाप्रदर्शी medhāpradarshī = exhibited his comprehensive knowledge and intellectual brilliance

सः saḥ = He (the self same Sri Pūrṇaprajṇa)

ऋज्वग्रणीः ṛjvagranīḥ = the foremost amongst ṛjus (i. e.) Sri Mukhyaprāṇa avatārabhūta

दिशतु diśatu = may be pleased to grant

मह्यं mahyam = to me

शुभदृशं śubhadṛśam = good and sound knowledge and perspective

VIII. This sloka epitomises the portion upto the end of the 4th sarga.

Sri Vasudeva, on approaching Acyutapreksa, received the holy orders of sanyasa asrama and was given the name of Purnaprajna which he richly deserved for his immense and all round knowledge. He was most meticulous in observing Asrama Dharmas and was easily the prince of the entire band of ascetics. When Sri Acyutapreksa accompanied by the new disciple Sri Purnaprajna went to Sri Ananteswara and offered their respects to Him, one of the persons in the gathering got the avesa of Sri Ananteswara, took hold of Sri Purnaprajna's hand and placing it in that of Sri Acyutapreksa

told the latter that the fruit of his long penance was the grant of this disciple from whom he would get the correct emancipatory philosophic illumination. Thereafter as was customary, Sri Purnaprajna sought permission of his guru to go on pilgrimage for Varanasi for Gangasnana. Sri Acyutapreksa unable to bear separation from his divine disciple, prayed to Sri Ananteswara, who again through Avesa in a person directed Sri Purnaprajna that the celestial Ganga would appear on the third day in the tank to serve him (Sri Purnaprajna) and he could have his Gangasnana. It transpired as foretold and Sri Purnaprajna with all the gathering bathed in Ganga. Forty days after taking Sanyasa, Sri Purnaprajna visited places round about and defeated many pandits obtained jayapatras (credentials of Victory) (and offered them to his Guru). Sri Acyutapreksa highly pleased with his disciple's successes desiring to make him the most redoubtable scholar started giving lessons in the advaitic grantha Istasiddhi, but found to his dismay that Sri Purnaprajna criticised severely the very first sloka exposing 32 fallacies, inconsistencies etc. Thoroughly impressed by this, the gathering entreated Sri Purnaprajna to expound Istasādhya grantha which was readily complied with and regaled the gathering, to an intellectual feast.

Sri Madhva (by which name Sri Purnaprajna and his siddhanta is most commonly known) exhibited extraordinary skill in explaining and interpreting Srimad Bhagavata, Sriman Mahabharata and other satvika puranas to the gathering, pointing out interpolations, mutilations and other malafide inroads on their texts and gave the correct reading according to their author Sri Vedavyasa. When some pandits put forward different readings of the Pancama skanda of Srimad Bhagavata, Sri Acyutapreksa challenged Sri Madhva to give the correct version according to Sri Vedavyasa, which he claimed to know. This Sri Madhva did with ease exhibiting his extraordinary erudition which only the topmost of the Rjus i.e. Sri Vayu— was capable of possessing. Thereby Sri Madhva gave clear and unmistakable indication of his being an avatara of Sri Vayu. The prayer is that Sri Vayu Avatarabhuta Sri Madhva (the prime controller of all beings Mukhya Prana) be pleased to grant and endow me (as also all his devotees) with the correct siddhantic perspective for the emancipation of the soul from samsara.

साक्षादानन्दतीर्थोऽनुमितिभिरुरुजिद्योऽनुमातीर्थनामा
विद्याब्धिं वादिसिंहं सपदि विजितवान् दुष्टभाष्यापनोदी ।
अच्छेद्योक्तिः प्रमोदं पितुरपि कृतवान् नर्मगर्भं गुरूक्तो
भाष्यं कर्तुंह्यवोचत्प्रियसखपतये सूत्रभावं स माऽव्यात् ॥ ९ ॥

9. Sākṣādānandatīrtho anumitibhirurujit
yo anumātīrthanāmā
Vidyābdhim Vādisimham sapadi vijitavān
duṣṭabhāṣyāpanodī
Acchedyoktiḥ pramodam piturapikṛtavān
narmagarbham gurūkto
Bhāṣyam kartum hyavocat priyasakhayataye
sūtrabhāvam samāavyāt

यः yaḥ = who (Sri Madhva)

साक्षात् sākṣāt = primarily and factually (was worthy of the epithet)

आनन्दतीर्थः Ānandatīrthaḥ = Ānandatīrtha

उरुजित् uruijt = defeated many pandits (in debate)

अनुमितिभिः anumitibhiḥ = by inviōlable arguments and inferences.

अनुमातीर्थनामा anumātīrthanāmā = (and so came to be) known or famous as Anumānatīrtha

विजितवान् Vijitavān = (He Sri Madhva) vanquished

सपदि sapadi = in no time

विद्याब्धि Vidyābdhim = Vidyāsāgara (a great pandit so called for his vast learning)

वादिसिंहं Vādisimham = (and) Vādisimha (another, a greater debator)

दुष्टभाष्यापनोदी dusṭabhāṣyāpanodī = and criticised and exposed the fallacies, inconsistencies and misleading trend of the Advaita Bhāṣya

अच्छेद्योक्तिः acchedyoktiḥ = while expounding his own interpretations of sūtras irrefutable arguments supported by suitable authorities

कृतवान् kṛtavān (He) rendered

पितुरपि piturapi = his father

प्रमोदं pramōdam = immensely pleased and happy (by his effulgent personality and illuminating dissertations)

गुरूक्तः gurūktaḥ = (Consequent to) the challenging suggestion made by his guru Sri Acyutaprekṣa

कर्तुं kartum = to create (write or compose)

भाष्यं bhāṣyam = a bhāṣya (i.e.) a commentary on Brahmasūtras

नर्मगर्भं narmagarbham = (without malice) in a sporting manner

अवोचत् avocat = (Sri Madhva) expounded to Sri Acyutaprekṣa

प्रियसखयतये priyasakhayataye = (and also) to one of his dear co-ascetics

सूत्रभाष्यं sūtrabhāṣyam = the true purport of sūtras

सः saḥ = He (the self same Sri Madhva)

अव्यात् Avyāt = protect

मां mām = me

IX. This sloka is a synopsis of the first 28 slokas of the 5th sarga of Sri Sumadhva Vijaya.

Sri Acyutapreksa immensely pleased with the resounding successes and superhuman capacity of his redoubtable disciple, enthroned him on the (the reign of vedanta and vedic observances), Vedantasamrajyapitha with all ceremonious observances, as the fittest and most deserving to occupy it. He named him as Anandatirtha, which eminently suited him as being the author of a system of philosophy which secured to the follower Anand-everlasting bliss. The name Anandatirtha was connotative of Sri Madhva as having Sri Ananda namaka Paramatma Visnu as his refuge. As his reasoning and its methodology were both invincible and were used with devastating effect on the opposing systems or tenets, whose protagonists were put to flight, he also came to be known as Anumana Tirtha अनुमानतीर्थं.

Once an ascetic friend of Sri Acyutapreksa visited the latter with a large following of his learned logician self-conceited disciples who hoping to defeat Sri Madhva in debate hurled endless doctrinal and other problems, but Sri Madhva proved more than a match for them by his irrefutable counter-arguments and logical conclusions and so was hailed by the astounded and joyous gathering as Anumanatirtha.

Vidyasagara known so for his vast learning and Vadisimha for his debating supremacy measured their strength but were put to shame by Sri Madhva in no time. When Sri Sankara's Bhasya on Brahma sutras came up for debate, Sri Madhva exposed misinterpretations, inconsistencies and absence of faithfulness and concord with the thoughts and trends of the sutrakara and sutras and expounded them as they ought to be.

Beholding the effulgent personality of Sri Madhva and hearing his illuminating discourses his father Madhyagehabhatta was immensely pleased though he had been greatly irritated on his son Vasudeva's taking up the holy order of Sanyasa.

Once when Sri Madhva was engaged in a debate with his Guru Sri Acyutapreksa, sportingly and without malice, the former criticised Sri Sankara's Bhasya which hurt the latter, who challengingly asked Sri Madhva to write up a Bhasya Commentary-on the Brahma-

sutras, if he could. This, Sri Madhva took as a direction to compose Bhasya on the sutras and complied. He explained the purport of the sutras to one of his ascetic co-disdisciples who had besought Sri Madhva for such illumination. May Sri Madhva protect me is the author's prayer. In almost every sloka, Sri Narayana Panditacarya has submitted such a prayer to inculcate the same attitude in all devotees.

याम्याशां यान् प्रभोक्ता बहुफलसमितेः क्षीरिणीं प्रेक्ष्य यांतीं
स्यानंदूरे च दैत्यं सपदि विजितवान् फाल्गुनं तीर्थमाप्तः ।
सेतुं चात्रापहास्यं खलमथकृतवान् सर्वजिद्रंगनाथं
नत्वा यान् विश्ववंद्योह्युपनदि विबुधौकस्यवेन्मां स धन्यः ॥ १०॥

10. Yāmyāśām yān prabhoktā bahuphalasamiteḥ
kṣīriṇīm prekṣya yāntīm
Syānandūre ca daityam sapadi Vijitavān
phālgunam tīrthamāptaḥ
Setum cātrāpahāsyam khalamatha
kṛtavān sarvajidranganātham
Natvā yān Viśvavandyohyupanadi
Vibudhaukasya venmām sa dhanyaḥ

यान् yān = having started

याम्याशां yāmyāśām = in the direction of the south (i.e.) the cardinal pōint presided over by Sri Yama

प्रभोक्ता prabhōktā = (Sri Madhva) easily consumed

बहु फल समिते: bahuphalasamiteḥ = bunches with many fruits (plantains)

प्रेक्ष्य prekṣya = seeing (having reached the banks)

यान्तीं yāntīm = the fast flowing

क्षीरिणीं kṣīriṇīm = (the river) Payasvinī

च ca = and (further on reaching)

स्यानन्दूरे syānandūre = in Anantaśayana (Trivandrum)

विजितवान् vijitavān = worsted (in debate)

सपदि *sapadi* = in no time

दैत्यं daityam = the demonical person

आप्तः āptaḥ = (Sri Madhva) having got to (reached)

फाल्गुनं तीर्थं phālgunam *tīrtham* = *the tīrtha consecrat*-
ed by phalguna (i.e.) Arjuna (Kanyakumari-
Cape Comorin)

च ca = and (journeyīng further)

आप्तः āptaḥ = and reaching

सेतुं setum = setu (i e.) Rameśvaram

अत्र atra = at this place

कृतवान् Kṛtavān = made or rendered

खलं Khalam = renegade

अपहास्यं apahāsyam = the object of public derision

सर्वजित् sarvajit = succeeded in defeating all pandits
(protagonists of other systems) at Rāmesvaram

अथ atha = thereafter

नत्वा natvā = having prostrated

रङ्गनाथं Ranganātham = to Sri Ranganātha (in
Srirangam)

विश्ववन्द्यः Viśvavandyaḥ = Sri Madhva who was & is
bowed by all the world)

यान् yān = started journeying in the northerly
direction

विबुधौकसि Vibudhaukasaḥ = camped (in or at) a place temple) dedicated to Vibudha (the all knowing Sri Viṣṇu)

उपनदी upanadī = on the banks of the river Payasvini

सः धन्यः हि saḥ dhanyaḥ hi = (May) He indeed most Venerable (Sri Madhva)

अवेत् Āvet = protect

मां mām = me

X. This sloka brings the narration to the end of the 5th sarga.

Sri Madhva started on his propaganda tour southwards accompanied by Sri Acyutapreksa. At Visnumangala, the Bhiksakartr offered to Sri Madhva 200 large sized plantains, all of which Sri Madhva consumed with ease. Reaching Anantasayana (Tiruvanantapuram), Sri Madhva worsted In no time in debate, Sri Sankara who had been born in ukaputuna family and tried to overwhelm Sri Madhva journeying further south, he visited Kanyakumari which had been consecrated by Arjuna and visited other tirthas on the way to reach Rameswaram. During his caturmasya sankalpa there, the same adversary tried to measure his strength, but because the object of public derision when he could not even break Sri Madhva's danda which he thereatened to do. Sri Madhva worsted all other pandits in debate. He then went to Srirangam and offered his respects to Sri Ranganatha. Proceeding northwards he camped in a temple dedicated to Sri Visnu on the Payasvini river. The prayer is that this divine venerable Sri Madhva be pleased to protect (from falling into the traps of Asat Siddhanta.)

विश्वादोर्नां शतार्थं प्रवचन चतुरो दानसूक्तार्थवादी
दिव्यज्ञानप्रकाशी सकलजिदखिलज्ञाभिधः प्राप्तरूप्यः ।
भीमो वा भीमसंधः खलकुलदमने गीतिकाभाष्यकारी
गुर्वर्चायानुदीर्वी मम मनसि लसेत्तीर्थशोभी स मध्वः ॥ ११ ॥

11. Viśvadīnām śatārtha pravacanacaturo
dānasūktārthavādī
Divyajñānaprakāśī sakalajidakhila
jñabhidhaḥ prāptarūpyaḥ
Bhīmo vā bhīmasandhaḥ khalakula
damane gītika bhāṣyakārī
Gurvarcīyānudīcīm mama manasi laset
tīrthaśodhī sa madhvaḥ

विश्वादीनां Viśvādīnām = of every word beginning with Viśvam in Sri Viṣṇu sahasranama

स: saḥ = He (Sri Madhva)

शतार्थ प्रवचन चतुर: śatārthapravacanacaturaḥ = adept in explaining hundred connotations

दानसूक्तार्थवादी dānasūktārthavādī = (also adept) in explaining interpreting the Dānasūkta of Rig Veda

दिव्य ज्ञान प्रकाशी Divyajñānaprakāśī = exhibiting his trikalika jñāna or knowledge

सकलजित् sakalajit = having worsted in debate all the pandits (everywhere he toured)

प्राप्तरूप्यः prāptarūpyaḥ = (He) returned to Rajatapiṭhapura

भीमसंधः Bhīmasandhaḥ = (He) was possessed of awe-inspiring determination

भीमो वा Bhīmo vā = (like) veritable Sri *Bhīmasena* (born again)

खलकुलदमने Khalakuladamane = in destroying the malevolent tribe in routing the protagonists of all apasiddhānta

गीतिकाभाष्यकारी Gītikābhāṣyakārī = (He·Sri Madhva) having composed his Bhāṣya on Śrīmad Bhagavadgītā

गुर्वर्ची gurvarcī = after offering respects to his guru Acyutaprekṣa (and securing his permission)

यान् yān = having started on the journey

उदीचीं udīcīm = in the northerly direction (to go to Badari)

तीर्थशोधी tīrthaśodhī = purifying the various tīrthas on his route by bathing in them

सः मध्वः saḥ Madhvaḥ = (May) the self-same Madhva

लसेत् laset = shine (dwell always)

मम मनसि mama manasi = in my mind

XI. This sloka epitomises the substance in first 35 slokas of the 6th sarga of Sri Sumadhva Vijaya.

While camping in the temple on the banks of the river Payasvini a group of pandits well versed in the vedas and the six vedangas engaged in discussion approached Sri Madhva for interpreting dana sukta in Ṛkśakha. Sri Madhva gave a certain interpretation, but the pandits put a different interpretation, which Sri Madhva agreed was also correct. On being questioned by the pandits as to how both could be correct, Sri Madhva told them that every word in Vedas had at least three connotations. Similary every word in Sriman Mahabharata had ten different connotations and in Sri Vishnu Sahasranama, every name had not less than hundred different connotations. This appeared to be fantastic to the pandits assembled there. The unbelieving pandits challenged Sri Madhva to illustrate his averment by interpreting the first word विश्वं (Visvam) of Vishnu Sahasranama.

This Sri Madhva did with ease supporting everyone of connotations with appropriate grammatical and other rules and asked them

to repeat what he had stated. Before the hundred interpretations were completed, the pandits admitted their utter inability to understand, much less reproduce and accepted their defeat.

At another place, some pandits eager to defeat Sri Madhva, requested him to interpret a sukta in Rig Veda in which the word "Apala" occured which Sri Madhva stated to mean a maiden who had newly attained puberty. But the pandits asserted that the word meant who had been affected by Leucoderma "श्वित्रिणी" "Svitrini". Thereupon Sri Madhva told them that a certain pandit would come there on a particular day and clear their doubt. The pandits were astounded when such a pandit arrived as foretold and confirmed the meaning given by Sri Madhva. They hailed him as a "Trikalajnani" and an all-knowing person. Thereafter Sri Madhva returned to Rajatapithapura (Udupi) laden with laurels.

Sri Madhva's determination to put down all "Apasiddhanta" like Mayavada, resembled the fearful determination of Sri Bhimasena, to annihilate all enemies of Sri Krishna and Sri Madhva was therefore looked upon as Sri Bhimasena re-incarnated. Sri Madhva *presented to Sri Acyutapreksa, Gita Bhasya, which he had written* meanwhile.

He then sought permission of his Guru and started journeying northwards to reach Badari. On the way he purified the various tirthas he passed, by bathing in them.

The tirthas absolve the sins of persons bathing with proper anusandhana (knowledge of its sanctity). These sins absorbed and retained by tirthas are destroyed by great sages bathing in them.

The prayer is that Sri Madhva may always dwell in the mind, to purify it, as his bathing purifies the tirthas. (for antahkarana suddhi) — inner purification.

गंगातारी सुकर्मोपगतबदरिकांतोऽत्र नारायणं यो
नत्वैकांते समुद्यन्प्रवचनकृदथो सत्तपाः कृष्णनुन्नः ।
आप्तेभ्यः कायलेखी स्वमनुगत निजप्रेरकः पाणिमात्रान्
माहत्याभः प्रपश्यन् हरिमपि गिरिणा सार्धमृद्ध्यै स मेस्यात् ॥१२॥

12. Gangātārī Sukarmōpagata badarikāntō
atra Nārāyaṇam yō
Natvaikāntē samudyan pravacanakṛdathō
sattapāḥ kṛṣṇanunnaḥ
Āptēbhyaḥ kāryalēkhīsvamanugata
nijaprērakaḥ pāṇimātrān
Mārutyābhaḥ prapaśyan Harimapi
giriṇā sārdhamṛddhyai samēsyāt

यः yaḥ = who (Sri Madhva)

गङ्गातारी Gāngātārī = having crossed the River Ganga

सुकर्मा sukarmā = performing various good and meritorious deeds

उपगतबदरिकांतः upagatabadarikāntaḥ = having reached the precincts of Badarikashrama

नत्वा natvā = having prostrated

नारायणं Nārāyaṇam = to Sri Narayana

समुद्यन्प्रवचनकृत् samudyanpravacanakṛt = devoutly and faithfully expounded his Gita Bhashya

एकान्ते ekāntē = in private

अथः athaḥ = thereafter

सत्तपाः sattapāḥ = performing intense penance with observance of various austerities

कृष्णानुन्नः Kṛṣṇanunnaḥ = having been ordered by Vāsiṣṭha Kṛṣṇa (Sri Vēdavyasa) to proceed to Moola Badari

कार्यलेखी Kāryalēkhī = (Sri Madhva) intimated by writing his intention to go to Moola Badari

आप्तेभ्यः āptēbhyaḥ = to his beloved disciples

मारुत्याभः Mārutyābhaḥ = (He Sri Madhva exhibited) his powers similar to Sri Vayu avatarabhuta Hanuman and Bhimasena

पाणिमात्रात् pāṇimātrāt = (sending back or transported) by the mere wave of his hand

अनुगतनिज प्रेरकः anugatanijaprērakaḥ = bade his dear disciple who had followed him

स्वाम् svām = himself (Sri Madhva) back to lower Badari

प्रपश्यन् prapaśyan = beheld with earnestness

हरिमपि Harimapi = Sri Krishna also

गिरिणा सार्धं giriṇā sārdham = along with the Himalayas

सः saḥ = He (the self same Sri Madhva)

स्यात् syāt = be pleased to ordain

मे me = my

ऋद्ध्यै ṛddhyai = spiritual advancement

XII. *This sloka condenses the portion from 36th sloka to the end of the 6th Sarga.*

Sri Madhva offered and dedicated his Gita Bhasya to Sri Visnu at the lower Badari, and expounded it devoutly and secretly as commanded by Sri Narayana. Sri Vedavyasa appearing to Sri Madhva at lower Badari but invislble to others commanded Sri Madhva to go to Moola Badari. As he was observing very severe penance with fasting and absolute silence, he wrote down his instructions to his disciples to stay behind at lower Badari and not to follow him. Wishing them well, as he was uncertain about his return, he wrote,

" नेदृशं स्थलमलं शमलघ्नं
नास्य तीर्थ सलिलस्य समं वाः ।

नास्ति विष्णु सदृशं ननु दैवं
नास्मदुक्ति सदृशं हितरूपम् ॥"

Nedrsam sthalamalam samalaghnam
Nasya tirthasalilasya samam vah
Nasti Visnu sadrsam nanu daivam
Nasmaduktisadrsam hitarupam.

There is no other punyaksetra of equal efficacy in destroying sins as this nor is there any tirtha to equal this flowing Bhagirathi, neither is there indeed any devata equal to Sri Visnu, nor ever is there any message equal to mine in securing ultimate good i. e. bliss or Moksa.

He started on his ascent to Moola Badari hopping from boulder to boulder like the veritable Sri Hanuman and Sri Bhimasena. One Satyatirtha unable to bear separation from his beloved Guru followed him some distance but could not keep pace and prayed to him, whereupon Sri Madhva bade him go back to lower Badari by the wave of his hand the waft from which carried him in no time to his compatriots awaiting at lower Badari.

Beholding the Himalayas with all its rich natural grandeur Sri Madhva with great joy recalled to his mind the creative glories of Sri Krishna. May Sri Madhva be pleased to ordain my progress in spiritual upliftment is the prayer, by most devoted adherence to the purport of the message he wrote "नास्मदुक्तिसदृशं हितरूपम्"

योऽपश्यत्स्वाश्रमाग्र्यं मुनिमहितगुणो दिव्य सालं च चित्रं
तत्रर्षीणां समाजे हरिमपि मुनितः सत्यवत्यां प्रजातम् ।
कर्तारं भारतादेर्भरतवरगुरुं ब्रह्मसूत्रस्य चाहो
निर्दोषं नित्यपूर्णागणितगुणमसौ प्रीयतां मे स चेशः ॥ १३ ॥

13. Yō apaśyatsvāśramāgryam munimahitaguṇō divyasālam ca citram
Tatrarṣīnām samājē Harimapi munitaḥ satyavatyām prajātam

Kartāram Bhāratādēḥ Bharatavaragurum
Brahmasūtrasya cāhō
Nirdōṣam Nityapūrṇāgaṇitaguṇamasau
prīyatām me sa cēśaḥ

यः yaḥ = who (Sri Madhva)

मुनिमहितगुणः munimahitaguṇaḥ = (was) possessed of attributes highly extolled by sages

अपश्यत् apaśyat = beheld

स्वाश्रमाग्र्यं svāśramāgryam = the foremost of the delightful hermitages (viz. Badarikasrama)

तत्र tatra = there (in that hermitage)

दिव्य सालं divyasālam = the divine tree

हरिमपि Harimapi = and also Sri Hari (Sri Vedavyasa)

प्रजातं prajātam = born (incarnated Himself)

मुनितः munitaḥ = through the sage (Parāśara)

सत्यवत्यां Satyavatyām = by Satyavati Devi

समाजे Samāje = amongst gathering

ऋषीणां Rṣīṇām = of sages

कर्तारं Kartāram = (Sri Vedavyasa who was) the author

भारतादेः Bhārstādeḥ = of Bhārata and other purāṇās

ब्रह्मसूत्रस्य च Brahmasūtrasya ca = and also of Brahmasutras

भरतवरगुरुं Bharatavaragurum = the principal preceptor of Sri Mukhyaprana, or of the Pandavas born in Bharata lineage

निर्दोषं nirdoṣam = devoid of all imperfections and defects

नित्यपूर्णागणितगुणं nityapūrṇāgaṇitaguṇam = ever possessed of infinite auspicious attributes of infinite magnitude

अहो चित्रं aho citram = (the congregation of sages on beholding Sri Madhva approaching wondered and exclaimed) "oh ! who this august personality could be ! Caturmukha Brahma or Sri Vayu or Surya in the ascetic dress

असौ asau = this (Sri Vayu avatārabhūta) Sri Madhva

सः ईशश्च saḥ īśaśca = and that Lord (Sri Vedavyāsa)

प्रीयतां prīyatām = (may they) be pleased

मे me = with me

XIII. This sloka epitomises the first 32 slokas of the 7th sarga of Sumadhva Vijaya.

सर्वांगैः सर्ववंद्यैः विमलकुवलयश्यामलैः शोभमानं
विज्ञानानंदतेजः प्रवरगुणमयैः पूर्णलावण्यरूपैः ।
बिंबोष्टं पद्मपादं शुभकपिशजटं सैणचर्माणमीशं
दृष्ट्वा नत्वोपगूढः स गुरुरवतुमां सूपविष्टो मुनीष्टः ॥ १४ ॥

14. Sarvāngaiḥ Sarvavandyaiḥ Vimalakuvalaya śyāmalaiḥ śōbhamānam
Vijñānānandatējaḥ pravaraguṇamayaiḥ pūrṇalāvaṇyarūpaiḥ
Bimboṣṭam padmapādam śubhakapiśajatam saiṇacarmānamīśam
Dṛṣṭvā natvōpagūḍhaḥ Sa gururavatumām sūpaviṣṭō munīṣṭaḥ

सः गुरुः saḥ guruḥ = He the Guru (Sri Madhvacharya)

दृष्ट्वा dṛṣṭvā = having seen

ईशं īśam = Lord Vedavyasa

सर्ववन्द्यैः sarvavandyaiḥ = Venerated and extolled by all (including Sri Lakshmi Devi)

सर्वाङ्गैः sarvāṅgaih = with all his bodily features

पूर्णलावण्यरूपैः pūrṇalāvaṇyarūpaiḥ = full and handsomeness par-excellence

शोभमानं śōbhamānam = shining

विमलकुवलयश्यामलैः Vimalakuvalayaśhyāmalaiḥ = with pleasing hue of pure blue lotuses

पद्मपादं padmapādam = with feet (soles) of lotus colour

बिंबोष्ठं bimboṣṭam = with lips of beautiful crimson colour

शुभकपिशजटं śubhakapiśajaṭam = with fascinating golden coloured tangled hair on his head

सैणचर्माणं saiṇacarmāṇam = (with his body) covered with deer skin

विज्ञानानंद तेजः प्रवरगुणमयैः Vijñānānandatejaḥ pravaraguṇamayaiḥ = possessed with or of excellent attributes like Vijñāna, ānanda, tejas etc.,

नत्वा natvā = (Sri Madhva) having bowed in absolute reverence (to Sri Vedavyasa)

उपगूढः upagūḍhaḥ = having been embraced (by Sri Vedavyasa)

सूपविष्टः Sūpaviṣṭaḥ = was seated by the command of Sri Vedavyasa, very near on a seat provided by the sages

सः गुरुः saḥ guruḥ = the selfsame guru (Sri Madhva)

मुनीष्टः munīṣṭaḥ = (who was) extremely dear to sage Sri Vedavyāsa and all other sages who knew the greatness of Sri Vayu

अवतु avatu = may be pleased to protect

मां mām = me

XIV. This concludes the 7th sarga of Sri Sumadhvavijaya describing the divine figure of Sri Vedavyasa and the reception given by Him to Sri Madhva.

Sri Madhva on reaching the foremost and delightful of all hermitages beheld Sri Vedavyasa, seated under the divine Badari tree, possessed of subha gunas limitless in extent and number; surrounded by sages, who wondered on seeing Sri Madhva, who that impressive personality could be, Caturmukha Brahma, Sri Vayu or surya in ascetic orders and extolled him. May Sri Madhva and Srı Vedavyasa, born of Satyavati Devi by Sage Parasara and author of Bharata and other puranas and composed Brahmasutras be pleased with me is the prayer. (i. e. shower their grace on me)

शिष्यं व्यासस्य नारायणमथ च गतं सर्वसेतुं सुमात्स्यं
साश्वास्यं कूर्मकोलौ नृहरिमथ मनुं वामनं बुद्धरामौ ।
व्यासं काकुत्स्थ कृष्णावतिचिरमितरानं दनं कल्कियज्ञौ
सिद्धेशं नौमिधन्वंतरि वर वनिताख्यं तमेनं स्मरन्तम् ॥ १५ ॥

15. Śiṣyam Vyāsasya Nārāyaṇamatha ca gatam sarvasētum sumātsyam
Sāśvāsyam Kūrmakōlau Nṛharimatha Manum Vāmanan Buddharamau
Vyāsam Kākutstha Kṛṣṇāvaticiramitara Nandanam Kalkiyajñau
Siddhēśam Naumi Dhanvantari Vara Vanitākhyam tamēnam smarantam

नौमि naumi = (I) bow or (I) reverentially extoll

तं tam = to Sri Madhva

शिष्यं śiṣyam = the disciple (who had received in private all instructions, explanations etc.,)

व्यासस्य Vyāsasya = of Sri Vedavyasa

अथ atha = (who) after having received all enlightenment, elucidations etc.,

गतं gatam = having approached (in another enclave in the āśrama)

नारायणं Nārāyaṇam = Sri Dharmaputra Narayana

स्मरन्तं smarantam = devoutly contemplated or meditated

अतिचिरं aticiram = for a very very long time

एनं ēnam = on the selfsame Nārāyaṇa

सर्व सेतुं sarvasētum = as the sustainer of the Universe (as the Jagatjanmādikāraṇa)

अथ atha = and further (on His other Avatararūpās) viz.,

सुमात्स्यं Sumātsyam = The adorable Matsyarūpa

साश्वास्यं Sāśvāsyam = The Hayagrīva rūpa

कूर्म कोलौ Kūrmakōlau = Adikūrma and Varāha

नृहरिं Nṛharim = Sri Narasimha rūpa

मनुं Manum = Tāpasa Manu (an avatāra of Sri Viṣṇu)

वामनं Vāmanam = Sri Vāmana

बुद्धरामौ Buddha Rāmau = Sri Buddha and Sri Paraśu-Rāma

व्यासं Vyāsam = Sri Vedavyāsarūpa (identical with others)

काकुत्स्थकृष्णौ Kākutsthakṛṣṇau = (Dasaratha's son) Sri Rāma and Sri Krishna

कल्कियज्ञौ Kalkiyajñau = as Sri Kalki and Yajña (son of sage Ruci by Ākūti Devi)

सिद्धेशं Siddheśam = Sri Kapila (an avatara of Sri Viṣṇu)

धन्वन्तरिवरवनिताख्यं Dhanvantarivaravanitākhyam = as Sri Dhanvantari and the revered Mohini Rūpa of Sri Viṣṇu

XV. Carrying forward the narration to the end of 37th sloka in the 8th Sarga, this sloka states that Sri Madhva received in private all the necessary upadesa from Sri Vedavyasa for the commentaries he was to write. He then went to another enclave *accompanying* Sri Vedavyasa to have Darsana and receive further instructions and commandments from Sri Dharmaputra Narayana — (another rupa of Sri Vedavyasa). On reaching the enclave Sri Madhva contemplated most reverentially on Him, as the mulakarana of the [Cosmos] (Jagajjanmadikarana) with infinite rupas, a few of which are mentioned. The author offers his most respectful obeissance to Sri Madhva.

दत्तात्रेयं कुमारं हृदि दधदृषभं हंसकृष्णौ हरिं तं

धार्मं नारायणाख्यं सदशशतसहस्राद्यनन्तावतारम् ।

तन्तुन्नस्तत्त्वसूक्त्यै वरशुचिवचनैरेव सेव्यत्वमाप्तः

कृच्छ्रात्त्रातोऽमुतो मे स गतिरपि हरिर्व्यास नारायणाख्यः ॥

16. Dattātrēyam Kumāram Hṛdi Dadhadṛṣabham Hamsakṛṣṇau Harim tam

Dhārmam Nārāyaṇākhyam sadaśaśata sahasrādyanantāvatāram

Tannunnastattvasūktyai Varamucitanarai
rēva sēvyatvamāptaḥ
Kṛcchrādyātrōnmukhō mē sagatirapi
Harir Vyāsanārāyanākhyaḥ

यः yaḥ = who the selfsame Sri Madhva)

दधत् dadhat = continued to contemplate

हृदि hṛdi = in his heart of hearts

दत्तात्रेयं Dattātrēyam = on Sri Dattātreya son of sage Atri by Anasūyā Devi

कुमारं Kūmāram = Sri Kumāra rūpa

ऋषभं Rṣabham = Sri Rṣabha rūpa

हंसकृष्णौ Hamsakṛṣṇau = Sri Hamsa and Dharma-putra Sri Krishna

धार्मं Dhārmam = son of Dharma

हरिं Harim = Sri Hari rūpa

नारायणाख्यं Nārāyaṇākhyam = Sri Narayana another avatāra of Sri Viṣṇu as son of Dharma

सदश शत सहस्राद्यनन्तावतारं Sadaśaśatasahasrādyanantāvatāram = (contemplated on) Sri Matsyādl ten; Ajadi fiftyone; Narayanadi hundred; Viśvādi thousand and Ajitādi infinite avatārās of Sri Viṣṇu

तन्नुन्नः tannunnaḥ = having been commanded by Sri Narayana and Sri Vedavyasa)

तत्त्वसूक्त्यै Tattvasūktyai = to write a Bhāṣya (i e-) a commentary on the Brahmasūtrās, suppor-

ted by appropriate authorities and logic, expounding the parā-apara-tattva viṣaya

आप्तः āptaḥ = (Sri Madhva) reverentially beseeched and obtained

वरं varam = the boon

उचित नरैरेव ūcitanaraireva = that only by deserving (sātvika) persons

सेव्यत्वं sēvyatvam = his Bhāṣya should be studied (i.e. appeal to only sātvika souls)

कृच्छ्रात् kṛcchrāt = with great reluctance at being separated from them

यात्रोन्मुखः yātrōnmukhaḥ = Sri Madhva turned his face for the return journey

सः saḥ = He (the selfame Sri Madhva)

हरि रपि Harirapi = and Sri Hari also

व्यास नारायणाख्यः Vyāsanārāyaṇākhyaḥ = known as Sri Vedavyasa, Sri Nārāyaṇa and so on

मे me = (May please be) my or to me

गतिः gatiḥ = refuge, abode or resort

XVI. This sloka is the synopsis of the rest of the 8th Sarga.

Sri Madhva continued to ruminate further in his heart of hearts on the infinite avatara and other rupas of Sri Vṛsnu with their auspicious attributes and deeds, all of which are necessarily infinite in number and magnitude, untainted by any shadow of defect or deficiency. Thereafter he was instructed by Dharmaputra Sri Narayana as also by Sri Vedavyasa (though one and the same but two rupas) to go back and compose Bhasya on the Brahmasutras, adequately substantiated by Vedic and other authoritative quotations with irrefutable logical arguments and spread the message of true and correct knowledge for salvation of the suffering satvic souls.

Following Sri Krishna's dictum " इदं ते नातपस्काय, नाभक्ताय कदाचन । न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयते ॥" (गीता १८ ६७) "Idam te natapaskaya nabhaktaya kadacana. Na casusrusave vacyam nacamam yo abhyasuyate" (Gita: 18-67).

(Translation) "Let not this the most transcendental secret tenets be divulged by you to anyone, who does not lead a life of purity, practising various austerities or to one, who is not a devotee of mine, or to one, who serves not his Guru properly, nor never to one who hates Me or My devotees".

Sri Madhva respectfully submitted that during Kaliyuga, the world was mostly full of evilnatured persons to whom divulging the secret tenets of "Moksa sastra" would be highly detestable like feeding a dog with sacred offerings (Homa dravya) meant for devatas. Thereupon both Sri Vedavyasa and Sri Narayana assured Sri Madhva that his success (teachings and works) would generate in the minds of tamasic souls intense repulsion and blindness to the tenets like the sun-rise to an owl which feels blinded and shuns illumination. On the contrary, the satvic souls would be gladdened and would be benefited by them. Thus assured, very reluctant to be separated from them, Sri Madhva started on his return journey, bearing in mind their commandments to carry out the appointed mission of his avatara.

The author prays that Sri Madhva and Sri Vedavyasa-Narayana rupas of Sri Hari may become his (ours also) goal or refuge.

(The prayer of Sri Madhva is echoed that this effort of translation may evoke the same blessings.)

लब्ध्वाऽनुज्ञां मुकुन्दात्स्वजनमुपगतोऽनेकभिक्षाप्रभोक्ता-
ऽतुल्यं भाष्यं च कुर्वन् स्वगुणसमगुणं संप्रयातः पुनर्यन् ।
षट्छास्त्राशेषशाखास्वखिलविजयवान् शोभनं सूरिवर्यं
शिष्यं लब्ध्वाऽतिजैत्रं पुनरपि विविधान् प्राप्तरूप्यो गतिर्मे ॥१७॥

17. Labdhvā anujñām Mukundāt svajanamupagatō anēkabhikṣā prabhōktā
Atulyam Bhāṣyam ca kurvan svaguṇasamaguṇam samprayātaḥ punaryan
Satchāstrāśeṣaśākhāsvakhilavijayavān śōbhanam sūrivaryam
Śiṣyam labdhvā atijaitram punarapi vividhān prāptarūpyo gatirmē

लब्ध्वा labdhvā = Having obtained

अनुज्ञां anujñām = permission

मुकुन्दात् Mukundāt = from Sri Mukunda (Sri Vedavyasa)

अनेकभि क्षाप्रभोक्ता anēkabhikṣā prabhōktā = accepting bhiksha from many people simultaneously (on the way from Mūla Badari to lower Badari)

उपगतः upagataḥ = (having) reached or approached

स्वजनं svajanam = his disciples (at lower Badari)

च ca = and further (or thereafter)

कुर्वन् kurvan = (Sri Madhva having) composed

अतुल्यं atulyam = matchless and unsurpāssed

(तुल्यं tulyam = similar to Sri Vedavyasa i.e. to Sri Vedavyasa's expressed views)

भाष्यं Bhāṣyam = Bhāṣya on Brahmasūtrās

स्वगुणसमगुणं svaguṇasamaguṇam = possessed or endowed with guṇās similar to himself in establishing Hari Sarvottama and allied tenets and demolishing all other opposing siddhantas or in granting the desired phala to his sātvic devotees according to their deserts

पुनः punaḥ = again

संप्रयातः samprayātaḥ = journeying

यन् yan = in the southern direction

अखिलविजयवान् akhilavijayavān = having worsted all the pandits (he had chance to confront)

षट् छास्त्राशेषशाखासु Satchāstrāśeṣaśākhāsu = in six śastrās and all other branches of learning

लब्ध्वा labdhvā = having obtained (by his intellectual superiority and validity of his tenets) (by conversion)

शिष्यं śiṣyam = as his śiṣya or disciple

शोभनं śobhanam = Śobhana bhattāchārya

सूरिवर्यं sūrivaryam = the doyen of pandits

अतिजैत्रं atijaitram = who had uptil then won against all pandits

पुनरपि punarapi = and again (obtained)

विविधान् vividhān = many other (disciples)

प्राप्तरूप्यः prāptarūpyaḥ = (having) reached Rajatapīthapura (i. e.) Udipi

मे Mē = (May Sri Madhva be) my

गतिः gatiḥ = goal or refuge

XVII. The first 29 slokas of the 9th sarga are covered by this.

Sri Madhva bearing in his mind the command of Sri Vedavyasa to write commentaries on Brahmasutras and obtaining Sri Vedavyasa's gracious permission, very reluctantly started back on the return journey and reached lower Badari, where his disciples were awaiting him. On the way to lower Badari, he accepted Bhiksha from several persons simultaneously.

Sri Madhva thereafter composed his Brahmasutrabhasya endowed with qualities similar to himself. The author has used the words "स्वगुणसमगुणं" to impress on the devotees that the Bhasya possesses the same qualities as the personality of Sri Madhva. It stands for the 4th pada of sloka 11 of this sarga in Sumadhvavijaya- "रूपमन्यदिवधन्यमात्मनः". Rupamanyadiva dhanyamatmanah as if a doubt of the venerable person (Sri Madhva). Continuing his journey southwards he passed through many centres of learning and was locked in disputations in all systems of learning and philosophy and worsted all the top scholars gathered at those seminars. Finally he was confronted with Sobhana Bhattacharya who had never known defeat at any time in any branch of learning and defeated him too. Sobhana Bhattacharya immediately sought and was readily initiated as a disciple, whereupon large numbers of others followed suit and became Madhva's sisyas.

सख्ये व्याख्याय भाष्यं कलिमलमपनीयाच्युतज्ञाय चालं
काष्णींमर्चामचाल्यां त्रिदशकतरुणैर्लीलयानीयरूप्ये ।
आस्थाप्योदस्य यज्ञप्रतिहतिनिरतान् कारयित्वास्य यज्ञं
व्यासं नत्वा पुनश्च प्रतिगतरजतः संप्रसीदेत्स मध्वः ॥ १८ ॥

18. Sakhyē vyākhyāya bhāṣyam kalimalam
apanīyācyutajñāya cālam
Karṣṇīmarcāmacālyām tridaśakataruṇair
līlayānīyarūpyē
Āsthāpyōdasya yajñapratihatiniratān
kārayitvāsya yajñam
Vyāsam natvā punaśca pratigatarajataḥ
samprasīdētsa Madhvaḥ

सः मध्वः saḥ Madhvaḥ = the selfsame Sri Madhva-

अपनीय apanīya = (having) dispelled

कलिमलं Kalimalam = misconceptions (philosophies) caused by kali

अलं व्याख्याय alam vyākhyāya = by his exhaustive and critical explanations and interpretations

भाष्यं Bhāṣyam = of or through his bhāṣya

अच्युतज्ञाय Acyutajñāya = to Acyutaprekṣācārya

च ca = as also

सख्ये sakhye = to one of his codisciple friends

आनीय ānīya = (Sri Madhva) having brought

लीलया līlayā = with ease or effortlessly and single handed

अर्चां कार्ष्णीं arcām karṣṇīm = idol of Sri Kriṣṇa

अचाल्यां acālyām = which was unshakable

त्रिदशाकतरुणैः tridaśakataruṇaiḥ = by thirty hefty youths

आस्थाप्य āsthāpya = (having) installed it

रूप्ये Rūpye = in Rajatapīṭhapura

उदस्य udasya = having driven away

यज्ञप्रतिहतिनिरतान् yajñapratihatiniratān = those who were obstructing the performance of a yajña

कारयित्वा kārayitva = (having) caused to be carried to successful conclusion

अस्य asya = his preceptor's son's

यज्ञं yajñam = yajña

पुनश्च punaśca = once again

नत्वा natvā = having gone to Mūla Badari and offered salutations

व्यासं Vyāsam = to Sri Vedavyasa (and receiving further instructions and commandments)

प्रतिगतरजतः pratigatarajataḥ = (having) returned to Rajatapīṭhapura again

संप्रसीदेत् samprasīdet = (May he) be pleased to shower his grace (on me-all devotees)

XVIII. Proceeding further with the narration, the author condenses the rest of the ninth sarga in this sloka, mentioning two of the incidents after Sri Madhva's return to Udipi from his first trip to Badari.

Sri Madhva expounded his Brahmasutrabhasya to his Guru Sri Acyutapreksa and disenchanted and dispelled deep rooted misconceptions and misguided notions imbibed from prior bhasyas, so also to one of his ascetic-friends.

He drove away the persons, who regarding themselves as well-versed in performance of yajnas, were obstructing others from officiating at them, by showing the former to be really non-conversant with the correct and proper modes of conducting them. He caused one such yajna to be conducted in the proper way with his brother officiating at it.

Thereafter, Sri Madhva went on his second pilgrimage to Mula Badari and reverentially dedicating his Brahmasutrabhasya to Sri Vedavyasa, who was extremely pleased with Sri Madhva's faithful and correct exposition blessed him with augmented enjoyment of "Sahabhoga" which He had already conferred in Sri Ramavatara for his part as Sri Hanuman.

Sri Vedavyasa then directed Sri Madhva to return and complete the balance of his commentaries and compositions and in particular write the Tatparyanirnaya on Mahabharata for which Sri Vedavyasa gave special instructions.

This shows the unique and superlative importance of Sriman Mahabharata as a religio-philosophical treatise rightly named as Pancamo-Vedah (पञ्चमो वेदः). It is also called sastra (शास्त्रमित्य-भिधीयते) It is regarded superior even to vedas as expounding matters entirely within the special knowledge of Sriman Narayana-rupa Vedavyasa, who autored the Mahabharata.

"भारतं सर्वं वेदाश्च तुलामारोपिताः पुरा ।
देवैर्ब्रह्मादिभि: सर्वैः ऋषिभिश्च समन्वितैः ।
व्यासस्यैवाज्ञया तत्र त्व त्यरिच्यत भारतं "

It is also called the code for correct understanding of all sastras with illustrations.

"निर्णयः सर्वं शास्त्राणां भारतं परिकीर्तितः"

No wonder that his second trip was taken for the express purpose of writing "Sriman Mahabharata Tatparya Nirnaya" to seek special guidance and illumination from Sri Vedavyasa, as the text had been severely mutilated with omissions, substitutions and host of other inroads. Sri Madhva composed this vast work, as instructed and delineated by Sri Vedavyasa.

"विष्ण्वाज्ञयैव, विष्णोरेतज्ज्ञात्वैव, तत्प्रसादबलोन्नतेः शास्त्रेभ्योऽ-ऽनन्दतीर्थमुनिना पूर्णप्रज्ञाभिधयुजा निर्णयः कृतः ॥"

This shows the unsurpassed greatness of Sri Madhva amongst Sri Visnu's devotees and his competence. Greatness of Sri Madhva and his bhasya has been extensively dealt with under the previous sloka.

The author devoutly prays that Sri Madhva may be pleased to shower his grace on his disciples and followers.

(Sanskrit quotations from Sri Mahabharata Tatparya Nirnaya)

सागस्त्वादीशदेवं परवशखननं योऽव्यधादप्लवः स्वैः
गंगातारी स्वरीत्या वशितयवनिराट् वर्त्मनि क्वापि चोरान् ।
हंतुंयातान्मिथोऽहन् क्वचिदपि निजशिष्येण चाद्रावयद्द्राग
योगेनासीच्छिलाभः क्वचिदपि सगणस्तं महेक्षं दिदृक्षे ॥ १९ ॥

19. Sāgastvādīśadēvam paravaśakhananam
yō vyadhādaplavaḥ svaiḥ
Gangātārī svarītyā vaśitayavanirāṭ
Vartmani kvāpi cōrān

Hantum yātānmithō ahan kvacidapi
nijaśiṣyeṇa cāddrāvayaddrāg
Yōgēnāsīcchilābhaḥ kvacidapi sagaṇastam
Mahēkṣam Didṛkṣe

यः yaḥ = (Sri Madhva) who

व्यधात् Vyadhāt = made

ईशदेवं īśadevam = the king īśvaradeva

परवशखननं Pāravaśakhananam = to dig relentlessly and involuntarily against his own will

सागस्त्वात् Sāgastvāt = for his harsh and insulting compulsion of others in digging for a tank

गङ्गातारी Gangātārī = (Sri Madhva) crossed the Ganga

स्वैः svaiḥ = with his disciples

अप्लवः aplavaḥ = without the aid of the boats

वशितयवनिराट् Vaśitayavanirāṭ = caused the Moslem King to bow to his wishes

स्वरीत्या svarītyā = by speaking to the Moslem King in his own language

क्वापि वर्त्मनि kvāpi vartmani = at one of the places on his journey

अहन् ahan = (he) caused killing

मिथः mithaḥ = amongst themselves

चोरान् cōrān = of the dacoits

यातान् yātān = who had come

हन्तुं hantum = to kill him (Sri Madhva)

क्वचिदपि kvacidapi = at another place

अद्रावयत् adrāvayat = made (robbers) run away for their lives

निजशिष्येण nijaśiṣyēṇa = by one of his disciples

क्वचिदपि kvacidapi = at another place again

द्राक् drāk = almost instantly

योगेन yōgēna = by his yogic (superhuman) powers

शिलाभः śilābhaḥ = appeared like stone images

सगणः sagaṇaḥ = along with his disciples (to the robbers and made them go away)

दिदृक्षे didṛkṣē = I yearn to behold

तं महेक्षं tam Mahēkṣam = him, the venerable Madhva endowed with such super human powers

XIX. This sloka forms the gist of the first 29 slokas of the 10th sarga, narrating some incidents during Sri Madhva's journey to & fro Badari.

A king by name Ishvara deva intending to construct a tank was compelling everyone passing along, to dig for it irrespective of personalities and ordered Sri Madhva in the same manner. Sri Madhva directed the king to show the process of digging and as the internal mentor of all beings made the king dig relentlessly unable to stop while he himself departed from the spot.

A moslem king on the banks of Ganga had ordered for security reasons that there should be no boats plying between the two banks. But Sri Madhva crossed the river without the help of boats, his disciples holding one another's hands, the first holding Sri Madhva's. Astounded by this, when questioned by the Moslem King, Sri Madhva, speaking in the king's own language, replied that the Almighty Narayana inherent in Suryamandala, who guided and protected the universe including the king, had guided him to cross without the aid of boats. Immensely impressed, the Moslem king honoured him by gifting half of his kingdom.

Then three incidents of attack by dacoits on Sri Madhva party are noticed'. In one Sri Madhva went into their midst with his bundled "Karavastra". Mistaking it for the treasure, they fought and

killed each other, to take possession of it. In the second, a disciple of Sri Madhva snatched a sword from the robbers and swirled it making the robbers to take to their heels. In the third, by his mystic powers, he and his disciples appeared to the robbers as stone images making them go away disappointed or disheartened. However the dacoits noticed the stone-image like Sri Madhva and his disciples starting to move on. Struck with this superhuman power, they prostrated to Sri Madhva.

The author prays that Sri Madhva endowed with such divine powers may be pleased to clear his mental vision of all obstructions and grant a true and correct perspective of his tenets.

दैत्यव्याघ्रोपघाती नरसखकरतो लब्धगौरोपलार्चो
व्यासाज्ञां हृत्सुतर्ता लघु सुरसरितो वारिसंस्तंभयोगात् ।
भित्वा भूमिं द्युनद्या मठमुपगतया वंदितो मूर्तिमत्या
यूनोऽनेकान् विजिग्ये युगपदुपगतान् यस्सलीलं तमीडे ॥२०॥

20. Daityavyāghrōpaghātī narasakhakaratō labdhagaurōpalārcho
Vyāsājñām Hṛtsutartā laghu surasaritō Vārisamstambhayōgāt
Bhitvā bhūmim dyunadyā maṭhamupagatayā Vanditō mūrtimatyā
Yūnōanēkān Vijigyē yugapadupagatān yassalīlam tamīḍē

यः yaḥ = who (Sri Madhva)

दैत्यव्याघ्रोपघाती daityavyāghrōpaghatī = killed the demon

लब्धगौरोपलार्चः labdhagaurōpalārcaḥ = having received white coloured Vyāsamuṣṭīs for Pooja, with the Sannidhana of Sri Lakshminarayana

नरसखकरतः narasakhakarataḥ = from the hands of Sri Narasakha-Sri Dharmaputra Narayana at Mula Badari

व्यासाज्ञाहृत् Vyāsājñāhṛt = bearing in his mind the special command of Sri Vedavyasa on his second visit to Badari to write a Tātparya on the Sriman Mahābhārata (which had been variously tampered with) elucidating it for the benefit and spiritual advancement of the Muktiyogyajīvās. He started on his second return journey. (The greatness of Sriman Mahābhārata has been noticed under Sloka 18)

सुतर्ता sutartā = having crossed over with ease and comfort

सुरसरितः surasaritaḥ = the divine or celestial river Ganga

वारिसंस्तंभयोगात् Vārisamstambhayōgāt = making the waters of Ganga slablike and flowing by his yogic powers

लघु laghu = as if he and his disciples were lighter than water

वन्दितः Vanditaḥ = (who Sri Madhva) was devoutly bowed to

द्युनद्या dyunadyā = by the celestial river Ganga-abhimanidevata Sri Ganga

मूर्तिमत्या mūrtimatyā = (who) in bodily form

उपगतया upagatayā = approached

मठं Maṭham = the monastery (Mutt) in which Sri Madhva had camped

भित्वा bhitvā = having pierced through

भूमिं bhūmim = the earth

यः yaḥ = who (Sri Madhva)

विजिग्ये Vijigye = overcame or defeated

सलीलं salīlam = with ease (or playfully)

अनेकान् anekān = several or many (more than one)

यूनान् yūnān = youths

उपगतान् upagatān = who came (to fight)

युगपत् yugapat = all at the same time

तं tam = Him (Sri Madhva)

ईडे īde = (I) reverentially extoll

XX. This summarises the textual matter of slokas 23 to 42 in Sri Sumadhvavijaya.

While proceeding in the Himalayan region, Sri Satyatirtha (one of the disciples) carrying the Devara Pettige, was attacked by a demon appearing as tiger, which Sri Madhva killed with a blow from his fist. Sri Madhva again proceeded to Narayana asrama in Mula Badari and received eight Sri Vyasamustis from Sri Dharmaputra Narayana, for p u j a, possessing the Sannidhana of Sri Lakshminarayana. On account of the total identity of the two rupas they are called Sri Vyasa Mustis. Bearing in his mind Sri Vedavyasa's command to compose the Tatparya Nirnaya on Mahabharata, Sri Madhva rejoined his disciples in Lower Badari crossed the river Ganga walking effortlessly on the water-surface, as it was all a slab or hard ground and they were lighter than water, since plying of boats between opposite banks had been stopped for fear of infiltration of enemies of the King. While camping for Caturmasya in his mutt at Hastinapura, the celestial Ganga piercing through the earth appeared as a divine damsel and reverentially bowed to Sri Madhva.

No wonder, as Sri Bharathi, who is devoutly propitiated by Devas headed by Rudra, herself serves Sri Madhva (Sri Vayu) who

controls the world by the mere movement of his eye brows. Some fifteen of his hefty youthful disciples haughty of their physical strength were challenged and defeated by Sri Madhva singlehanded while all of them attacked him together. They begged him to release them when they were pushed down to the ground together.

Sri Madhva of such divine and supernatural prowess, I devoutly extoll, is the author's prayer.

स्वर्गाह्वोक्तिप्रखंडी सकलसमयिजित् व्याख्यया भात्पुराऽजौ
शिष्याणामायुधानि प्रकटयति पुरा पूजितः शूलिनालम् ।
प्रत्यक्षेण क्वचिद्यो दशशतगुरुरंभापयोभुक् क्षणात्सद्
गानैः पुष्पादिकारीत्यभिहितचरितो यः शुभैस्तं प्रपद्ये ॥ २१ ॥

21. Svargāhvōktiprakhaṇḍī sakalasamayijit
Vyākhyayā bhātpura ajau
Śiṣyāṇāmāyudhāni prakaṭayati purā pūjitaḥ
śūlinālam
Pratyakṣēṇa kvacidyō daśaśatagururambhā
payōbhuk kṣaṇātsad
Gānaiḥ puṣpādikārītyabhihitacaritō yaḥ
śubhaistam prapadyē

प्रपद्ये Prapadyē = (I) devoutly prostrate for enlightenment and protection

तं tam = him (Sri Madhva)

यः yaḥ = who

अभिहितचरितः abhihitacaritaḥ = was extollēd for his exemplary meritorious and glorious deeds

शुभैः śubhaiḥ = by all good persons (sātvikās)

स्वर्गाह्वोक्तिप्रखण्डी svargāhvōktiprakhaṇḍī = (who Sri Madhva) refuted the statements of a sanyāsi named Amarāvati by exposing their untenability

सकलसमयिजित् sakalasamayijit = (w h o) conquered protagonists of other systems of philosophy, establishing all of them as fallacious

व्याख्यया vyākhyayā = by his interpretation and exposition adequately supported by authorities

आभात् ābhāt = (and) thereby brilliantly shone

प्रकटयति prakaṭayati = (Sri Madhva) exhibited

शिष्याणां śiṣyāṇam = to his disciples

आयुधानि āyudhāni = the weapons of war (gada

आजौ ājau = (used by him) in kurukṣetra battle in his incarnation as Bhimasena

पुरा purā = in the past yuga

पूजितः pūjitaḥ = (Sri Madhva) was propitiated

अलं alam = very well with deep devotion

शूलिना śūlinā = by Sri Rudra (the god whose weapon is Triśūla) as a brahmin

प्रत्यक्षेण pratyakṣēṇa = appearing visibly to all the gathering at Hṛṣīkēs

क्वचित् kvacit = at one of the places on hls route or journey through

दशशतगुरुरम्भापयोभुक् Daśaśatagururambhāpayōbhuk = (He) consumed a thousand large sized plantains and (many pots of) milk

क्षणात् kṣaṇāt = in a moment's time

सद्गानैः sadgānaiḥ = by singing with appropriate music

पुष्पादिकारी puṣpādikārī = (he) caused leaves, flowers, fruits to sprout from dried wood

XXI. This sloka covers the portion from 41st sloka to the end of of 10th sarga relating to the 2nd journey to Badari.

A sanyasi by name Amaravati tried a dialectical grappling with Srī Madhva, challenged him to establish that jnana with karma was instrumental in attaining Mȯksa, but was unable to comprehend the statements of Sri Madhva. Yet he asked Sri Madhva what jnana padartha was. Very adroitly Sri Madhva silenced him by asking whether he (Amaravathi) possessed jnana or not. If "No", then the question could not have been asked, if "Yes", that was "jnana padartha" and completely disconcerted him. Sri Madhva vanquished the protagonists of all other systems at the various conferences of pandits, by his superlative exposition of the purport of the Vedas and authoritative texts, which spread a hallow about him.

At Kuruksetra, he showed to the intense reverential bewilderment of his disciples Satyatirtha and others, the mace (gada) used by him as Sri Bhimasena, which was imbedded in the earth. At Hrsikes, Sri Rudra appeared as a brahmin for a moment to all the gathering and respectfully offered Bhiksha to Sri Madhva with all viands. At one of the places, a king (intending to test if Sri Madhva was really an incarnation of Sri Bhimasena) offered him (four thousand) large sized plantains and thirty pots of milk which Sri Madhva consumed effortlessly. Sri Madhva exhibited his extraordinary and superhuman proficiency in music, by singing and making the audi ence fall asleep and rendered a tree which never bore flowers or fruits, to sprout giving forth flowers and fruits, which astounded them.

The prayer is that the author offers his most devout pranamas to Sri Madhva.

व्याख्यां श्रुत्वा मुनिभ्योऽभ्यधित समयतो यस्य लभ्यं फणींद्रो
वैकुंठं हेमनानामणिमयसदनं श्रीशधामास्तदोषम् ।
सायुज्याद्याश्च सौख्यैर्विविधविषयिभिः सुंदरीभोगभाग्भिः
ब्रह्माद्यैर्नित्यदृग्भिर्विलसितमतुलं सोऽनुगृह्णातु नोऽलम् २२ ॥

22. Vyākhyām śrutvā munibhyō abhyadhita
samayatōyasya labhyam phaṇīndro
Vaikuṇṭham hēmanānāmaṇimayasadanam
śrīśadhāmāsta dōṣam
Sāyujyādyāpta saukhyairvividha viṣayibhiḥ
sundarī bhogabhāgbhiḥ
Brahmādyairnāthadṛgbhirvilasitamatulam
so anugṛṇhātu nō alaṃ

फणीन्द्रः Phaṇīndraḥ = the king of the serpents (Sri Ādi śeṣa)

श्रुत्वा śrutvā = having heard

व्याख्यां vyākhyām = the dissertation of the religio-philosophic tenets by Sri Madhva

अभ्यधित abhyadhita = expounded impressively

मुनिभ्यः munibhyaḥ = to the sages Sanaka and others

अतुलं atulam = the matchless

वैकुण्ठं Vaikuntham = the realm of Vaikuṇtha

विलसितं Vilasitam = (which) was resplendent

हेमनानामणिमयसदनं hēmanānāmaṇimayasadanam = with the palace studded with precious gems in gold

श्रीशधामा śrīśadhāmā = which was the abode of Sri Lakshmipati Sri Visnu

अस्तदोषं astadoṣam = devoid of all defects

सायुज्याद्याप्तसौख्यैः Sāyujyādyāptasaukhyaiḥ = (which) is inhabited by the souls who had obtained sāyujya, sāmīpya, sālōkya, and sārūpya mukti enjoying the bliss consequent to such mokṣa

विविधविषयिभिः Vividha viṣayibhiḥ = with endless varieties of viṣayās

सुंदरी भोग भाग्भिः Sundarī bhōgabhāgbhiḥ = with the company of eternally youthful divine damsels

ब्रह्माद्यैः Brahmādyaiḥ = (which realm) is inhabited by Mukta Caturmukha Brahma and other mukta jīvās

नाथदृग्भिः nāthadṛgbhiḥ = (where) ever and incessantly beholding the Overlord Sri Viṣṇu

लभ्यः labhyaḥ = (which is Vaikuṇṭha) is obtainable

समयतः Samayataḥ = by studying and faithfully following the tenets

यस्य yasya = of Sri Madhvācārya

सः Saḥ = He Sri Madhvācārya who has authored the Mōkṣa śāstra (soul emancipating system)

अनुगृह्णातु anugṛhṇātu = may be pleased to grant or shower his grace

अलं alam = plentifully

नः naḥ = (to) on us

XXII. The entire matter in the 11th Sarga is condensed in this Sloka.

Sri Adisesa appearing in heavens devoutly listened to the highly illuminating discourses by Sri Madhvacharya on the real purport of his Brahmasutrabhasya. Sri Adisesa's presence, though invisible to persons on earth, was noticed by a peculiar monlight-like illumination. On returning to his abode, he was asked by Sanakadi rsis about the greatness, efficacy and achievable object of the study of Sri Madhvacarya's Sastra. He explained and expatiated to them that those who devoutly imbibed the tenets and faithfully practise them, will ultimatelry secure the grace of Sri Visnu, who grants them Moksa,

which transports them to dwell in Vaikuntha. Vaikuntha and life of dwellers there is extensively described in the main work. It is the abode of Sri Lakshmipati Sri Visnu with His resplendent palace of gold studded with priceless precious gems, where mukta Caturmukha Brahma and other released souls who have attained the four kinds of mukti; viz; Sayujya, Samipya, Salokya and Sarupya; dwell ever-immeresd in the blissful vision of Sri Visnu and experiencing the bliss of aprakrta visayas in the company of eternally youthful divine damsels, untouched by any defects or deficiencies.

May the author of this Moksa Sastra be pleased to grant us the boon of studying and faithfully following his tenets for the ultimate liberation from Samsara and attainment of moksa is the prayer.

नानादुर्नीतिवादै र्विहितमुरुमदं मायिभूतासुरेंद्रैः
योऽयं वेदांतसिंहो व्यजयत कुरवं पुंडरीकं च कांडम् ।
विश्वाश्चर्यप्रकार प्रवचनमकरोच्छंदसां यत्स्पृधान्यः
तत्कुर्वन् हास्य आसीद्द्विजवरनिकरे स्याम तद्दासदासाः ॥२३॥

23. Nānādurnītivādairvihitamurumadam
Māyibhūtāsurēndraiḥ
Yō ayam Vēdāntasimhō Vyajayata Kuravam
Pundarīkam ca kāndam
Viśvāścaryaprakāra pravacanamakarōt
chandasām yatspṛdhānyaḥ
Tatkurvan hāsyaāsīddvijavaranikarē syāma
taddāsadāsāḥ

स्याम syāma = Let us become

तद्दासदासाः taddāsadāsāḥ = (Sri Madhva's) his dāsās' dāsās

योऽयं yōayam = This (Sri Madhva) who

वेदान्तसिंहः Vēdāntasimhaḥ = (was) foremost amongst Vēdāntins i.e. a master in interpreting and expounding vedānta-upaniṣads

व्यजयत Vyajayata = defeated

पुण्डरीकं Puṇḍarīkam = the antagonist Puṇḍarīka

उरुमदं urumadam = of unbounded haughtiness

काण्डं Kāṇḍam = like bana (arrow)

कुरवं Kuravam = indulging in mean and indecorous expressions

विहितं vihitam = (This Puṇḍarīka) was instigated and sent

मायिभूतासुरेन्द्रैः māyibhūtāsurēndraiḥ = by the top āsuric protagonists of Māyāvādā system

नानादुर्नीतिवादैः nānādurnītivadaiḥ = by advancing innumerable dubious arguments and propositions

च ca = and further

अकरोत् akarot = (Sri Madhva) made-expounded

विश्वाश्चर्य प्रकारप्रवचनं Viśvāścaryaprakārapravacanam = with such lucid, methodical and logical interpretations that the audience and the world were struck with pleasing satisfaction and admiration

छन्दसां chandasām = (of) vedic passages

अन्यः anyaḥ = another antagonist, by name, śardūla

यत्स्पृधा yatspṛdhā = out of jealousy of Sri Madhva

तत्कुर्वन् tatkurvan = in attempting to interpret the same vedic passage explained by Sri Madhva

द्विजवरनिकरे dvijavaranikarē = in the presence of a large gathering of eminent brahmins (pandits)

आसीत् āsīt = became

हास्यः hāsyaḥ = the object of derision and contempt by his dismal failure and faulty exposition

XXIII. This sloka is the synopsis of the first 41 slokas of the 12th Sarga.

One Pundarika regarded as a great scholar and instigated by the top protagonists of Mayavada to challenge & defeat Sri Madhva in discussion, to establish Advaita as the correct Vedic Siddhanta confronted Sri Madhva with unbounded haughtiness, advancing dubious arguments and propositions with loud and mean expressions, but was utterly defeated by Sri Madhva in no time. Thereafter beseeched by the large gathering of learned brahmins, Sri Madhva expatiated on the vedic rk "अग्निमीळे......" astounding them by his cogent, lucid and logical interpretation supported by adequate authorities. Picked by jealousy, another Mayadvadin attempted to interpret the same passage in a different way but failed most miserably to become the object of contempt and derision of whole gathering. In all earnestness and fervently the author exhorts all satvic souls to pray that they may become the dasanudasas of Sri Madhva.

पद्माख्यं सिन्धुराजं प्रियजनपरमागस्कृतं प्राप्य भीतेः
अन्यान् कुर्वाणमग्रे सपदि निजगृहे गोगणैर्मध्वपार्थः ।
यो यद्दासोक्तिबाणैर्विदलितहृदया दुद्रुवुर्मायिदैत्याः
सर्वज्ञाह्वो हरिर्यो जगति विजयते संप्रदद्याज्जयं नः ॥ २४ ॥

24. Padmākhyam Sindhurājam
Priyajanaparamāgaskṛtam prāpya bhītēḥ
Anyān kurvāṇamagrē sapadi nijagṛhe
goganairmadhvapārthaḥ
Yō yaddāsōktibāṇairvidalitahṛdayā
dudruvurmāyidaityāḥ
Sarvajñāhvō Hariryō jagati vijayatē
sampradadyājjayam naḥ

मध्वपार्थः Madhvapārthaḥ = Madhvacharya like Pārtha (Arjūna)

यः yaḥ = who (the latter Arjuna)

निजगृहे nijagṛhē = utterly defeated

सपदि sapadi = in no time

गोगणैः gōgaṇaiḥ = by bundles of arrows

सिन्धुराजं Sindhurājam = the king of Sindhudēśa, Saindhava or Jayadratha

प्रियजनपरमागस्कृतं Priyajanaparamāgaskṛtam = who has wronged his near and dear ones (by abducting Sri Draupadi)

यः yaḥ = (likewise) who Sri Madhva

प्राप्य prāpya = having (approached) encountered

निजगृहे nijagṛhē = utterly defeated

सपदि sapadi = in no time

गोगणैः goganaiḥ = by penetrating arrow like arguments

पद्माख्यं Padmākhyam = a Sanyasi named Padmatirtha

प्रियजनपरमागस्कृतं priyajanaparamāgaskṛtam = who had wronged his (Sri Madhva's) near and dear ones

भीतः bhītaḥ = (who Padmatirtha) struck with fear

कुर्वाणं kurvāṇam = was sending

अन्यान् anyān = others

अग्रे agrē = in front (to confront Sri Madhva)

मायिदैत्याः māyidaityāḥ = (while) the āsuric protagonists of Māyāvāda followers of Padmatirtha

विदलितहृदयाः Vidalitahṛdayāḥ = shattered, discomfited and heartbroken

यद्दासोक्तिबाणैः Yaddāsōktibāṇaiḥ = by arguments piercing like bundles of arrows of Sri Madhva's disciples

दुद्रुवुः dudruvuḥ = took to heels

यः yaḥ = who (the self same Sri Madhva)

सर्वज्ञाह्वः Sarvajñāhvaḥ = known as Sarvajña

हरिः Hariḥ = the lion amongst men

जगति jagati = in the whōle world

सः Saḥ = (may) he Sri Madhva

प्रदद्यात् pradadyāt = be pleased to grant

नः naḥ = to us

जयं jayam = success (in our efforts to attain liberation from Samsāra) or in refuting Mayavada propaganda

XXIV. This sloka is the synopsis of remaining portion of 12th Sarga.

One Padmatirtha, a follower of Mayavada afraid of meeting Sri Madhva in discussion resorted to thieving of Sri Madhva's library of reference books hoping thereby to aid Sri Madhva's defeat. One night he broke into the place where Sankara Bhatta, the trusted librarian had preserved the library and carried it away to his own place. On learning this, Sri Madhva repaired to Padmatirtha's place, challenged him for a discussion and routed him. Meanwhile' Sri Madhva's disciples engaged, defeated and put to flight, the followers of Padmatirtha, who always stayed in the background and sent his followers to fore. The author compares this campaign to Arjuna's attack of Jayadratha who abducted Sri Draupadi in their absence from the hermitage.

The prayer is that Sri Madhva may be pleased to grant us the success in refuting the onslaughts by the followers of Mayavada reflecting the successes of himself (Sri Madhva).

श्रीकांतांघ्रिप्रसंगादधिक शुभतमो यान्यथा गांगवोघो
राज्ञा संवंदितांघ्रिस्सकलगुणगणोपेत पादादिकांतः ।
सर्वेषां दर्शनीयो लिकुचकुलभवोवेदशास्त्रानुसारी
प्रापायुग्विक्रमार्यो यमखिलगुरुं आनन्दतीर्थार्यमीडे । २५ ॥

25. Śrīkāntānghri prasangādadhikaśubhatamō
yānyathā gāngavōghō
Rājñā samvanditanighrissakalaguṇa gaṇōpeta
pādādikāntaḥ
Sarvēṣām darśanīyo likucakulabhavō
Vedaśāstrānusāri
Prāpāyugvikramāryō yamakhilagurum
Ānandatīrthāryamīḍē

ईडे īdē = (I) devoutly extoll

तं tam = him (the self same Sri Ānandatirtha)

श्रीकान्ताङ्घ्रि प्रसङ्गात् śrīkāntānghriprasangāt = with his thoughts ever and unceasingly contemplating on the lotus feet of Sri Lakshmipati Sri Nārāyana

अधिकशुभ तमः adhikaśubhatamaḥ = (was) therefore most sacred and purifying

गांगवोघः यथा gāngavoghaḥ yathā = like the divine river Ganga

यान् yān = (Sri Madhva) started on his journey westwards

संवंदितांघ्रिः samvanditānghriḥ = with his feet most devoutly bowed to

राज्ञा rajñā = by the King (Jayasimha)

सकलगुणगणोपेतपादादिकांतः Sakalaguṇagaṇōpētapādādikāntaḥ = Sri Madhva, who endowed with ideal handsomeness of features from his toe to head (Dvātrimśallakṣaṇa)

दर्शनीयः darśanīyaḥ = (therefore) was extremely fascinating in looks

सर्वेषां sarvēṣām = to all beholding him

लिकुचकुल भवः Likucakula bhavaḥ = the scion of the Likuca family

अयुग्विक्रमार्यः ayugvikramaryaḥ = by name, Trivikramacārya

वेदशास्त्रानुसारी Vēdaśāstrānusārī = who had deeply studied the Vedas and other śāstrās and strictly followed them

प्राप prāpa = approached (to obtain Tattvajñāna)

यं आनन्दतीर्थं yam Ānandatīrtham = the selfsame Ānandatīrtha (who was camping in a temple at Viṣṇumangala

अखिललोकगुरुं akhila lōkagurum = the foremost preceptor of all the world (except Sri Viṣṇu)

XXV. In this sloka, the author has condensed the whole of 13th sarga.

Sri Madhva turned westwards and reached a place called Visnumangala and camped in a temple there. Padmatirtha, suffering defeat, returned the books to Sri Madhva, who did not take them awaiting the King to impose suitable punishment for thieving. However the King Jayasimha, after offering devout obeisance to Sri Madhva prayed for pardoning Padmatirtha, which was done.

The handsomeness of Sri Madhva's features were simply ideal and extremely fascinating. His lectures and teachings were as un-

abating and purifying and the flow of Ganga waters. His thoughts, words and deeds ever entirely dwelling and devoted at the lotus feet of Sri Laksmipati were most sacred and purifying and even his presence was so.

While Sri Madhva was camping at Visnumangala templc, Trivikramapanditacarya, the Scion of Likuca family highly versed in Vedas and other Sastras and scrupulously following them, approached this foremost guru of all lokas, Sri Madhva, whose philosophical tenets he had heard and read. He was eagerly yearning for a thorough discussion and evaluation of the Sastras to clear his own mind of the shortcomings of Advaita Siddhanta, which were tormenting him and secure the true perspective taught by the Vedas. "Him (Sri Madhva) I devoutly extoll", says the author.

लब्धग्रंथस्तुतोऽलं लिकुचकविवरेणेह निन्ये दिनानि
श्रीभर्तुः प्रीतिवृद्ध्यै विविधशुभकृतीः केवलं यस्तु कुर्वन् ।
निर्लेपो दग्धकर्मा मतिकृतिकरणै र्लोकशिक्षां च कर्तुं
देवैर्वृष्टामृतार्चः प्रवचननिरतो मे प्रवक्तृत्वदस्स्यात् ॥ २६ ॥

26. Labdhagranthastutōalam likucakavivarēṇēha ninyē dināni
Srī bhartuḥ prītivṛddhyai vividha śubhakṛtīḥ Kevalam yastu kurvan
Nirlēpō dagdhakarmā matikṛtikaraṇair lokaśikṣām ca kartum
Devairvṛṣṭāmṛtārcaḥ pravacananiratō mē pravaktṛtvadassyāt

यः yaḥ = who (Sri Madhvacharya)

लब्ध ग्रन्थः labdhagranthaḥ = having secured back his stolen library books

निन्ये ninyē = spent

दिनानि dināni = some days

इह iha = here (in Viṣṇumangala temple)

अलं alam = profusely

स्तुतः stutaḥ = praised or extolled

लिकुचकविवरेण likucakavivarēṇa = by the doyen of pandits of the Likuca family

मतिकृतकरणैः matikṛtakaraṇaiḥ = (Sri Madhva) by strict and devout physical & mental observance of dharmas of Sanyasa āśrama

प्रीतिवृद्ध्यै prītivṛddhyai = to please intensely

श्रीभर्तुः śrībhartuḥ = Sri Lakshmipati

केवलं kevalam = in particular

कुर्वन् च kurvan ca = in addition thereto observing (performed)

विविधशुभकृतीः Vividhaśubhakṛtīḥ = various auspicious and meritorious deeds

लोकशिक्षां lokaśikṣām = to inculcate in the minds of all sātvic persons, by his own example

कर्तुं kartum = to do likewise

वृष्टामृतार्चः Vṛṣṭāmṛtārcaḥ = (while) he performed pūja of saligrāmas, nectar was showered on them

देवैः dēvaiḥ = by the gods in heaven

प्रवचननिरतः pravacananirataḥ = (Sri Madhva) was always engaged in expounding, lecturing and teaching his siddhānta

दग्ध कर्मा dagdhakarmā = with all his past Karma destroyed

निर्लेपः nirlēpaḥ = untainted by Karma presently performed and those in future

स्यात् syāt = may (Sri Madhvācārya)

प्रवक्तृत्वदः pravaktṛtvadaḥ = be pleased to grant the capacity to expatiate and deliver lectres and lessons on his Siddhānta

मे mē = to me

XXVI. Condensing in this sloka, the narration of the first 24 slokas of the 14th Sarga, the author mentions that when King Jayasimha became the devout disciple of Sri Madhva, all others followed suit. Padmatirtha, after his defeat, returned the books stolen by him, but Sri Madhva would not accept them, until he was punished suitably. When King Jayasimha prayed for pardon, he agreed and Sankara Bhatta, the librarian took possession of them at the direction of Sri Madhva. King Jayasimha was pleased by the blessings of Trivikramapanditacarya for becoming a disciple of Sri Madhva, who spent several days in that temple, in the company of Trivikramapanditacarya.

The author describes the daily routine of early morning bath, incessant Patha and Pravacana, a second bath, puja, naivedya samarpana, tirtha, prasada, with lessons again in the afternoon and puranas and lectures in the evening. All these were strictly observed purely and solely to please Sri Visnu. These many acts and observances were to impress on people as to how they should conduct themselves. Sri Madhva, whose past Karma had been completely destroyed was untainted by all subsequent Karmas. His puja was writnessed by devas in the heavens, who showered amrta (nectar) on the salagramas which was like ghee.

The prayer is that Sri Madhva may be pleased to endow us with the capacity to propagate his Siddhanta by teaching what he had written in his works.

स्नातो देवाभिषिक्ता सदरिद्रधरस्तंत्र शास्त्रानुसारी
सम्यक् संपूज्य विष्णुं वरतुलसिकया दर्शनीयोऽथ भुक्त्वा ।
नानालोकाभिनंदी गुरुरथ विलसत् व्याख्यया सांध्यकृत्यं
कृत्वा गोविंदलीला कथक उरुकथां वैष्णवीं वाचयेन्नः ॥ २७ ॥

27. Snātō dēvābhiṣiktā sadaridaradharas
tantraśāstrānusārī
Samyak sampūjya Viṣṇum Varatulasikayā
darśanīyo atha bhuktvā
Nānālokābhinandī gururatha vilasat vyākhyayā
sāndhyakṛtyam
Kṛtvā gōvindalīlā kathaka urukathām Vaiṣṇavīm
Vacayēnnaḥ

दर्शनीयः darśanīyaḥ = extremely fascinating in looks

गुरुः guruḥ = the preceptor par excellence, Sri Madhvacharya

स्नातः snātaḥ = having taken his midday-bath

सदरिदरधरः Sadaridaradharaḥ = having put on gopichandana ūrdhvapundrā nāmās with vaisnava mudrās of śankha, cakra etc.

देवाभिषिक्ता dēvābhiṣikta = performing abhiṣēka to saligramas

संपूज्य sampūjya = offering (offered) other items of pūja in the best maner possible

वरतुलसिकया Varatulasikayā = with the sacred tulasidala, gandha, puṣpa and finally with naivedya samarpaṇa

तंत्र शास्त्रानुसारी tantraśāstrānusārī = all according to the rules of Tantraśāstra

सम्यक् samyak = with unswerving belief and knowledge (anusandhāna) of sarvōttamatva, Jagajjanmādikāraṇatva and other auspicious attributes, devoid of all blemishes

विष्णुं Visnum = to Sri Visṇu

अथ atha = after meticulously completing all items of pūja

भुक्त्वा bhuktvā = (having) took tirtha prasāda (i. e.) naivedya-śeṣa offered to Sri Viṣṇu

गुरुः guruḥ = Sri Madhvacharya

दर्शनीयः darśanīyaḥ = with his most impressive personality

नानालोकाभिनन्दी nānālōkābhinandī = rendered the various members of the gathering thoroughly satisfied and pleased

विलसद्व्याख्यया Vilasadvyākhyayā =by his highly illuminating and all doubt-dispelling dissertations on various Vēdānta granthās

कृत्वा kṛtvā = having performed

सान्ध्य कृत्यं sāndhyakṛtyam = the evening sandhyā and appropriate pujās

गोविन्दलीलाकथकः Govindalīlākathakaḥ = he expatiated on Srimad Bhāgavata and other puraṇās

उरुकथां urukathām (narrated) innumerable and inspiring stories and episodes

वैष्णवीं Vaiṣṇavīm = (of glorious deeds) of Sri Viṣṇu and bhaktās

वाचयेत् नः Vācayēt naḥ = May Sri Madhva be pleased to make us study and recount such stories.

XXVII. This sloka brings the narration to the close of the 14th Sarga, describing the daily routine of Sri Madhva.

After the morning ablutions and lessons, Sri Madhva took his midday bath, put on gopichandana namas and mudras. He performed abhiseka to Salagramas offering devout puja with the anusan-

dhana of Sarvottamatva etc., of Sri Visnu, with tulasidala, gandha pushpa etc., in strict accordance to the ritual enjoined in Tantrasara of Pancaratragama. He then took tirtha and nirmalya tulasi gandha and gave them to his disciples. He took naivedya sesa and had others served. He spent the afternoons in lectures and discussions, with satisfactory explanations and clarifications. After performing evening sandhya and appropriate puja, he delivered discourses on Srimad Bhagavata. Till late in the night, he engaged the devotees with glorious episodes of Sri Visnu's avataras and inspiring stories of Sri Visnu bhaktas.

The prayer is for the grace of Sri Madhva to emulate his example of recapitulating and recounting to others the divine manifestations and actions of Sri Visnu and his great bhaktas for "अन्तः करण शुद्धि" antahkarana suddhi and Bhakti.

मान्योपन्यासधन्यो हरिरमितगुणो ब्रह्मवेदैक वेद्यः

कर्ता विश्वस्य मोक्षं शुभसुखविषयं राति भक्तेभ्य इत्थम् ।

सत्तर्कैः साधयित्वा श्रुतिशतसहितैः सूरिसूनुं विजित्य

व्याख्याता तस्य पूर्णप्रमतिरनुदिनं व्याख्ययाप्याययेन्माम् ॥ २८ ॥

28. Mānyōpanyāsadhanyō Hariramitaguṇō brahmavēdaikavēdyaḥ
Kartā Viśvasya mōkṣam śubhasukha viṣayam rāti bhaktēbhya ittham
Sattarkaiḥ sādhayitvā śrutiśatasahitaiḥ sūrisūnum vijitya
Vyākhyāta tasya pūrṇapramatiranudinam vyākhyayāpyāyayenmām

पूर्णप्रमतिः Purṇapramatiḥ = The all knowing Sri Madhva

मान्योपन्यास धन्यः mānyōpanyāsadhanyāḥ = by his superlative and illuminating lectures,

lessons and discussions done, in the utter detachment, most worthy of the object of his incarnation

विजित्य Vijitya = (having) defeated (Trivikramācārya)

साधयित्वा sādhayitvā = establishing to Trivikramacāryāś entire satisfaction

सत्तर्कैः sattarkaiḥ = by sound and invincible reasoning

श्रुतिशतसहितैः śrutiśatasahitaiḥ = (and) supported by hundreds of vedic quotations

हरिः Hariḥ = that Sri Hari

ब्रह्म Brahma = (is) the Parabrahma, connoted by the word Brahma in its primary sense

अमितगुणः amitagunaḥ = possessed of countless auspicious attributes

वेदैकवेद्यः Vēdaikavēdyaḥ = knowable only by the vedas

कर्ता Kartā = (Sri Hari) is the author, (i.e.) Creator, preserver, destroyer etc.,

विश्वस्य viśvasya = of the Universe (both animate and inanimate)

राति rāti = (and he) grants

मोक्षं mōkṣam = Mokṣa (release from Samsāra)

शुभसुखविषयं śubhasukhaviṣayam = (wherein) untainted and eternal bliss (results)

भक्तेभ्यः bhaktēbhyaḥ = to his devotees

इत्थं ittham = (who contemplate on Sri Hari) in this manner (as Janmādi aṣṭakartā)

पूर्णप्रमतिः Pūrṇapramatiḥ = Sri Madhva (thereafter)

व्याख्याता vyākhyāta = extensively expounded his Brahmasūtra Bhaṣya

तस्य tasya = to him (Sri Trivikramapanditāçārya)

अनुदिनं anudinam = every day

आप्यायेत् āpyāyayēt = May (Sri Madhva) be pleased to save by enlightening

माम् mām = me

व्याख्यया vyākhyayā = by his expositions and lectures

अनुदिनं anudinam = every day

XVIII. This sloka epitomises the matter upto 70 slokas of the 15th Sarga.

He refers to the 15-day wordy battle (Vagyuddha) between the redoubtable Trivikramapanditacarya and Sri Vayu amsabhuta Sri Madhva at the end of which, Trivikrama, rendered speechless, unable to advance any further arguments and fully convinced of the correctness of Sri Madhva's tenets, prostrated and prayed to be received as sisya, which Sri Madhva readily and gladly accepted. Sri Madhva established to the entire satisfaction of Trivikrama, by cogent and invincible reasoning supported by unassailable Vedic authorities, that Sri Visnu is the Paramatma primarily denoted and connoted by the word Brahma, of the first Sutra in Brahmasutras, possessed of infinite auspicious attributes free from any shadow of every blemish, the Srstyadyastakarta for the universe, grantor of moksa with eternal enjoyment of bliss (according to yogyata) to his devotees, who contemplate on Him, as above. Thereafter Sri Madhva gave extensive and exhaustive dissertations on his Brahmasutrabhasya clearing all doubts of Trivikrama, whose immense grasping capacity so pleased Sri Madhva, as to direct him to write the first ever commentary on Sutrabhasya.

The author prays that Sri Madhva may be pleased to ordain and enlighten us by his daily instructions.

साम्नस्त्रैविक्रमार्याद् व्यरचयदनुभाष्यं शतग्रंथकर्ता
सोदर्यं स्वं विरक्तं यतिमकृतमहा सद्गुणं विष्णुतीर्थम् ।
वादींद्रं पद्मनाभं प्रियमथ च परान् सद्गुणान् श्लाघ्यशिष्यान्
योऽनेकान् सद्गृहस्थानपि स विजयते कण्वतीर्थांतिकस्थः ॥ २९ ॥

29. Sāmnastraivikramāryād vyaracaya danubhāṣyam śatagranthakartā
Sōdaryam svam viraktam yatimakṛtamahā sadguṇam Viṣṇutīrtham
Vadīndram Padmanābham priyamatha ca parān sadguṇān ślāghyaśiṣyān
Yō anēkān sadgṛhasthānapi sa vijayate Kaṇvatīrthāntikasthaḥ

यः yaḥ = who (Sri Madhva)

शतग्रन्थ कर्ता śatagranthakartā = the author of many works including Brahmasutrabhasya

साम्नः sāmnaḥ = respectfully prayed to

त्रिविक्रमार्यात् Trivikramāryāt = by Sri Trivikrama-panditacharya

अरचयत् aracayat = composed

अनुभाष्यं anu bhāṣyam = anuvyākhyāna (another commentary on Brahmasutras with incontrovertible and unimpeachable logic supported by Vedic and Puranic quotations

अकृत akṛta = (Sri Madhva) ordained

स्वं svam = his

सोदर्यं sōdaryam = brother

महासद्गुणं mahāsadguṇam = possessing very many good qualities (like jnana, bhakti, vairagya)

यतिं yatim = as a Sanyāsi

विष्णुतीर्थं Viṣṇutīrtham = naming him as Viṣṇutīrtha

अकृत akṛta = ordained (another) śobhana Bhatta

वादीन्द्रं Vādīndram = the doyen of debators

प्रियं priyam = (who was) very dear to him

पद्मनाभं Padmanābham = naming him as Padmanābha-Tirtha

परान् parān = (ordained) as Sanyāsis other disciples

श्लाघ्यशिष्यान् ślāghyaśiṣyān = praise worthy

सद्गुणान् sadguṇān = possessing good qualities

अनेकान् anēkān = yet very many other

सद्गृहस्थान् sadgṛhasthān = satvik natured gṛhasthas (he entertained and gave them diksha) as disciples

अपि api = also

सः saḥ = He (the selfsame Sri Madhvacharya)

कण्वतीर्थान्तिकस्थः Kaṇvatīrthāntikasthaḥ = Camping on the banks of Kaṇvatīrtha

विजयते vijayatē = Succeeds in achieving the noble objects of his incarnation and shone immensely by glorious deeds of victory over opposing systems of philosophy and gathering discipleship

XXIX. This sloka brings the 15th Sarga to a close.

Sri Madhva who had authored Brahma Sutrabhasya and two other works on Brahmasutras was earnestly prayed by Trivikramapanditacharya to compose yet another comprehensive, interpretative work on the Brahmasutras, as a compendium of all his logical arguments and supporting authorities spread over his bhasya and

other works to facilitate better understanding and conviction of his system. This Sri Madhva readily agreed to resulting in the production of his "magnum opus" the unsurpassable, and infallible "Anuvyakhyana", the glory of which Sri Tikacharya has adequately sung in Sriman Nyaya Sudha, which again is another "magnum opus" unsurpassable and infallible. Sri Madhva had already written many works, commentaries, Stotras etc., It is stated in Sumadhva Vijaya that Sri Madhva dictated non-stop to the end, with utmost ease, to four different disciples, the four adhyayas of Anuvyakhyana, simultaneously. He then ordained his younger brother possessing laudable qualties, as Sanyasi naming him as Sri Visnutirtha" followed by his dear and redoubtable debator-disciple Sobhana Bhatta, as Padmanabha tirtha and several others deeply learned and devoted as ascetics. He gave Vaisnava diksha and tapta mudra to innumerable good grhasthas in token of accepting them in his fold, as sisyas. Sri Madhva's camping on the banks of Kanvatirtha was the most resplendent with the glories of his superlative achievements in re-establishing the Vedic Siddhanta as interpreted to him by Sri Vedavyasa and Sri Narayana.

संस्तव्यो वेदमानं समवितुमतनो दोषधीर्यः क्षणांते
दीप्तांगुष्टः शिलानीः श्रुति विवरणकृद्वर्धितस्तंभिताब्धिः ।
अंगुल्या गंडवाटावतुलबलचणौ चालने यस्य नालं
प्राग्वाटो वावटूढो मम मनसि लसेत् अप्यलाव्यैकलोमा ॥ ३० ॥

30. Samstavyō vēdamānam samavitumatanōdōṣadhīryaḥ kṣanāntē
Dīptānguṣṭaḥ śilānīḥ śrutivivaraṇakṛdvardhitastambhitābdhiḥ
Angulyā gaṇḍavātāvatula balacaṇau cālanē yasya nālam
Prāgvāṭō vāvaṭūḍhō mama manasi lasēt apyalāvyaika lōmā

यः yaḥ = who (Sri Madhvacharya)

संस्तव्यः Samstavyaḥ = well worthy of praise

समवितुं Samavitum = in order to establish thoroughly

वेदमानं Vēdamānam = prāmāṇya or authoritativeness of vedas

अतनोत् atanōt = Caused to sprout

क्षणान्ते Kṣaṇāntē = in a matter of minutes

ओषधीः Ōṣadhīḥ = Some seeds (by reciting the appropriate vedic mantras)

श्रुति विवरण कृत् śrutivivaraṇakṛt = (who) interpreted and explained vedic hymns in an exemplary and convincing manner

दीप्ताङ्गुष्ठः dīptānguṣṭaḥ = (who) illuminated by his finger-nail (when the lamp got extinguished) (and continued the lessons)

वर्धितस्तंभिताब्धिः Vardhitastambhitābdhiḥ = (who) rendered the huge and noisy tidal waves of the sea to become calm and silent

शिलानीः śilānīḥ (who) shifted or carried a huge boulder to another place

यस्य yasya = whose

अङ्गुल्याः angulyāḥ = fingers

गण्डवाटौ Gaṇḍavāṭau = Gandavata and his elder brother (two brahmin stalwarts)

अतुलबलचणौ atulabalacaṇau = famed for their unsurpassable strength

चालने न अलं calanē na alam = could not move or so much as shake

प्राग्वाटः वा Prāgvāṭaḥ vā = nor could the other stalwart known as Prāgvātaḥ

वटूढः Vaṭūḍhaḥ = (yet) was carried by a small boy

अपि api = and further

अलाव्यैकलोमा alāvyaikalōmā = whose hair was so hard that they could not be cut by sharp steel blades or pulled out

लसेत् lasēt = Sri Madhva (of such all round prowess) shine or dwell

मम mama = in my

मनसि manasi = mind

XXX. This sloka is the synopsis of the first 35 slokas of the 16th Sarga.

A certain evil minded Sudra King asserted that vedas and vedic *mantras were false and ineffective as the promised results of their* practice do not befall. Sri Madhva took up the challenge and took into his palm some seeds and after reciting the appropriate Vedic hymns caused them to sprout putting forth leaves, flowers and fruits and demonstrated thereby the validity, truth, and effectiveness as also the authoritativeness of the Vedas. He explained that their effectiveness was dependent on the worthiness of the person handling them which is a common sense truth.

When the lamp got extinguished during his discourse, he caused light to emit from the nail of his toe and illumine the place and continued the lessons. On another occasion, the thundering noise of the high tidal waves of the sea, disturbed his lectures; by the show of his palm the sea became still and silence restored: showing his divine power of control over nature. When a gathering of persons remarked that only a Bhimasena could shift a big boulder, unshakeable even by hundreds of people, he quietly lifted and placed it at another place exhibiting his incarnational identity with Sri Bhimasena.

This boulder has an inscription on it, which has been epigraphically investigated and certified to belong to that period. It is on the banks of Tunga River in Kalasa village and could be seen to this day. Its photograph-a rare one indeed is reproduced here, by the kind

permission of Sri Akshobhya Tirtha Mutt, whose Pontiff, the late Sri Sri Raghuveera Tirtharu had secured it to whom all Madhvas owe a great debt of gratitude.

Two brahmin stalwarts, Gandavata and his elder brother; of immense physical strength failed even to shake Sri Madhva's little finger; so too another by name Pragvata; yet a little urchin could carry him around the temple effortlessly. So tough were his hairs that steel blades could not cut them nor could they be pulled out.

The author prays that Sri Madhva endowed with such supernatural strength and divine powers, may ever dwell in his thoughts (of all devotees) and guide.

पारंतीशाभिनंदी सपदि च सरितामंतरेऽवर्षयद्यो
ग्रीष्मे मित्रीचकाराप्यहितमथगतो वैद्यनाथं स्वभूत्यै ।
छन्दः खंडार्थवादी जितकुमतिकुलो दुर्जनेर्ष्याभ्युपेक्षी
लघ्वन्नं बृंहयेदत्यतिबहुधनिना मल्पकल्पेन तुष्येत् ॥ ३१ ॥

31. Pārantī śābhinandī sapadi ca saritāmantarē avarṣayadyō
Grīṣmē mitrīcakārāpyahitamathagatō vaidyanātham svabhūtyai
Chandaḥ Khaṇḍārthavādī jitakumatikulō durjanērṣyā bhyupēkṣī
Laghvannam bṛmhayedatyati bahudhaninamalpa kalpēna tuṣyēt

यः yaḥ = who (Sri Madhva)

पारन्तीशाभिनन्दी Pārantīśābhinandī = propitiated and pleased Sri Hari in a temple at the village Pārantī

अवर्षयत् avarṣayat = caused a heavy downpour of rain

सपदि Sapadi = in no time (instantly on his wishing it)

ग्रीष्मे grīṣmē = in mid summer

सरितामन्तरे Saritāmantarē = at a place situated between two rivers, but süffering from acute scarcity of water

मित्रीचकार mitrīcakāra = he caused (an ill disposed person) to become friendly (to himself)

अहितं अपि ahitam api = though he had come intending to cause harm

अथ atha = thereafter

स्वभूत्यै svabhūtyai = for the spiritual welfare of his disciple

गतः gataḥ = (he) repaired

वैद्यनाथं Vaidyanatham = to the village Vaidyanatham, so called on account of a temple dedicated to Sri Dhanvantari (where the disciple was residing)

छन्द् खण्डार्थवादी chandaḥ khandārthavādı = by giving proper interpretation to a difficult and obscure Vedic passage (silenced his opponents)

जितकुमतिकुलः jitakumatikulaḥ = He had worsted the entire band of various asat-siddhanta protagonists

दुर्जनेर्ष्याभ्युपेक्षी durjanērṣyābhyupēkṣi = He treated with deserving contempt the spiteful persons jealous of his success

लघ्वन्नं laghvannam = a small quantity of food (offered by poor people)

बृंहयेत् bṛmhayēt = was made (by him) to grow and suffice for many

अति बहु अन्नं ati bahu annam = a very huge quantity of food

धनिनां dhaninām = of rich persons (offered by rich men)

अत्ति atti = he consumed singly

अल्पकल्पेन alpakalpēna = as if it were a small quantity (making it small as it were)

सः Saḥ = He (Sri Madhva)

तुष्येत् tuṣyet = be pleased (with us) even as with the small offering of poor people

XXXI. This sloka refers to some incidents recounted in Slokas 35 to 47 of the 16th Sarga.

Sri Madhva visited a temple at Paranti, where puja and naivedya had not been performed for a very long time and made the Dharmadhikaris of the temple and the local chieftain to make arrangements for regular puja and had it done in all grandeur then and there in his presence. This temple had been dedicated to Sri Visnu with five murtis or Vigrahas of Sri Visnu each one of them consecrated by each of the Pandavas. He as Sri Bhimasena (in the prior birth i. e. in Dvaparayaga) had performed abhisheka and offered puja for which Sri Draupadi had fetched the water and other necessaries. This he recollected.

Thereafter reaching a place situated between two rivers yet suffering with acute water-scarcity; caused an instantaneous downpour of rain in mid summer just on the place to fill the dried up tank which the local people beheld with as much wonderment as gratefulness. Several defeated and disgruntled persons incited a local king to attack Sri Madhva. But when the King with such intent and fully armed approached, the effulgent personality of Sri Madhva subdued him, made him to prostrate and become friendly. Sri Madhva continuing his tour, reached a place called Vaidyanatha, so named on account of a temple dedicated to Sri Dhanvantari. One of his disciples was a resident of this place.

Sri Madhva composed "Krishnamrta maharnava" at this place and caused jnanopadesa to the disciple.

The pandits of another place desperately jealous and deeply smarting with Sri Madhva's all round resounding successes, yet regarding themselves most learned in the Brahmana Bhaga of the Vedas, thinking that Sri Madhva was most unlikely to be acquainted in that branch, challenged him to expatiate on some portions of the Brahmana Bhaga. They were non-plussed by Sri Madhva's masterly exposition. They beat a hasty retreat vociferously declaring Sri Madhva was not correct, but miserably failed, when Sri Madhva asked them to interpret. This incident induced Sri Madhva to compose his Karmanirnaya grantha expounding on the rituals of Karmakanda exhibiting the unimaginable depth and expanse of his knowledge. However, the vile pandits could never be chastened and continued to indulge in mean acts of jealousy which Sri Madhva treated with utter contempt.

He rendered by his superhuman powers, the small quantity of food offered by poor people to suffice for a large gathering, while large quantities offered by rich persons were entirely consumed by him as hardly suffice a few.

The prayer is that Sri Madhva may be pleased with our small but all-sincere offerings, even as he was pleased with the small quantities of food offered to him by poor people, to shower his grace on his devotees.

वृष्ट्यादीनां नियंतेत्यभिहित चरितः सर्वगीर्वाणरत्नैः
गंधर्वैर्गीयमानैर्द्युसदसि सकलैः कौतुकाद्गम्यमानः ।
दृष्ट्वा संस्तूयमानः सुरतरुकुसुमैरार्यै आकीर्यमाणो
मध्वो देदीप्यतेऽसौ जगति विजयते सत्सभामंगलाय ॥ ३२ ॥

32. Vṛṣṭyādīnām niyantētyabhihitacaritaḥ
sarvagīrvāṇa ratnaiḥ
Gandharvairgīyamānairdyusadasi sakalaiḥ
kautukāt gamyamānaḥ

Dṛṣṭvā samstūyamānaḥ surataru kusumairārya
ākīryamāṇō
Madhvō dēdīpyatē asau jagati vijayatē
satsabhā mangalāya

मध्वः Madhvaḥ = Sri Madhvacharya

संस्तूयमानः Samstūyamānaḥ = was most ecstatically praised

सर्वगीर्वाणरत्नैः Sarvagīrvāṇaratnaiḥ = by the foremost of devatas (i.e.) Garuda, śeṣa, Rudra and others

द्युसदसि dyusadasi = in devasabhas

अभिहितचरितः abhihitacaritaḥ = as the performer of of glorious deeds of intellectual and physical prowess

नियन्ता niyantā = as controller

वृष्ट्यादीनां इति Vṛṣṭyādīnāmiti = of rain (sea, wind etc.,) also of men-inner mentor (Iśa deva)

गीयमानैः gīyamānaiḥ = while his praises were sung

कौतुकात् kautukāt = loudly with great gusto

गन्धर्वैः gandharvaiḥ = by gandharvas

गम्यमानः gamyamānaḥ = who having come out in the firmament

दृष्ट्वा dṛṣṭvā = and seeing (him)

जगति jagati = on the earth below (expounding Aitareya upanishad)

आकीर्यमाणः ākīryamāṇaḥ = he was showered

सुरतरुकुसुमैः Suratarukusumaiḥ = with flowers and petals of the celestial true (Pārijāta)

सकलैः Sakalaiḥ = by all devatas, ṛsīs and others

असौ आर्यः asau āryaḥ = This jīvōttama Mukhyaprāṇa avatārabhūta Sri Madhvacharya

देदीप्यते dēdīpyatē = constantly shines

विजयते Vijayatē = (and) succeeds (i.e.) (subsists ever and blesses

सत्सभामङ्गलाय Satsabhāmangalāya = for the spiritual well-being and liberation of all satvic souls and their gatherings for spiritual advancement

XXXII. This sloka brings to conclusion the 16th Sarga as also the biographical treatise.

Sri Madhva completed the mission of his incarnation to expose the invalidity of the postulations and misguided misleading and inconsistent interpretations in utter disregard of their methodology and the trends of three accepted authoritative texts indulged in by all systems of philosophy past, present and future by reestablishing and resuscitating the true and real purport of the Vedic religion and philosophy as extensively and exhaustively revealed and instructed to him by Sri Vedavyasa. His achievements and writings were most reverentially praised by Garuda, Sesa, Rudra and others in the various Devasabhas. Panegyrics of his great deeds were sung by Gandharvas with all musical splendour, In ecstatic and devout celebration of Sri Vayu avatarabhuta Sri Madhvacharya's unsurpassed benefaction to the whole World of Satvika jivas, all the devas, rsis and others came out in the firmament to behold Sri Madhvacharya expatiating on his very dear Aitareya Upanishad, and showered on him in sheer joy, the flowers of the celestial "Parijata".

The tradition is that the whole gathering of disciples (sanyasis, grihasthas etc.,) beheld to their unbounded surprise the sudden shower of divine flowers from the skies and when it stopped they were no less staggered and pained that Sri Madhva was no more

there. He became Antardhana, to repair to Mula Badari to continue to learn and study at the lotus feet of Sri Vedavyasa. This is supported by "Bhavadipa" a work by the same author elucidating various Sanskritised names in the major biography giving reference to local places etc., This story gets additional credence by the fact of there being no "Brindavana" anywhere ascribed to Sri Madhva. There is also a tradition that Sri Sumadhvavijaya consisted of 16more Sargas which extolled many more glorious achievements of Sri Madhva. These, it is said, were taken away to Devaloka even as only a lac of granthas were left on the earth out of sixty lacs 30 lacs slokas to Devaloka, 15 to pitr loka and 14 to Gandharva loka, as stated in the Adi Parva of Mahabharata. Yet another tradition is that Sri Madhva is and would be continuing to study at the lotus feet of his Guru Sri Vedavyasa, for long long ages to come.

The prayer of the author is that Sri Madhva though disappeared from human vision, may and always does abide amongst satvic souls and their congregations where his immortal and monumental and soul-emancipating works are studied, taught, discussed and disseminated, to grant jnana, bhakti, vairagya, the stepping stones to Aparoksha leading to Mokha granted by Sriman Narayana.

दशप्रमतिविक्रमं बहुविधात्मना हेमवत्
सुमध्वविजयाभिधं व्यधित भावदीपाह्वयम् ।
प्रमेयनवमालिकां पुनरिमां च दक्षां च तां
सतां श्रवणभूषणं व्यतनुतैष नारायणः ॥ ३३ ॥

33. Daśapramativikramam bahuvidhātmanā hēmavat
Sumadhvavijayābhidham vyadhita Bhāvadīpāhvayam
Pramēyanavamālikām punarimām ca dakṣām ca tām
Satām śravaṇabhūṣaṇam vyatanutaiṣa Nārāyaṇaḥ

एषः Eṣaḥ = This

नारायणः Nārāyaṇaḥ = Narayanapanditacharya

व्यतनुत vyatanuta = composed "in extenso"

बहुविधात्मना bahuvidhātmanā = in several ways

दशप्रमतिविक्रमं daśapramativikramam = (the history of) the glorious deeds of Daśapramati (i. e.) Sri Pūrṇaprajña (Sri Madhvacharya)

सुमध्वविजयाभिधं Sumadhvavijayābhidham = called by the name of SuMadhvavijaya

च ca = and

भावदीपाह्वयं Bhāvadīpāhvayam = (a glossory) by name Bhāvadīpa

दक्षां Dakṣām = for the competent persons (who could expound)

पुनः punaḥ = again

व्यधित Vyadhita = (he) (Narayana) composed recounting

तां tām = those glorious achievements

इमां imām = (by) this

प्रमेयनवमालिकां Pramēya navamālikām = (work named) Pramēya navamālikā

हेमवत् hēmavat = like gold ornaments

श्रवण भूषणं śravaṇabhūṣanam = adorning the ears

सतां Satām = of Sātvic souls

XXXIII. This 33rd sloka forms the epilogue of the present work, wherein the author declares himself as the composer of this abridged version of the elaborate life-story known as Sri Sumadhva Vijaya, which he had authored earlier, along with a glossary by name Bhavadipa. In this glossary, he has mentioned references to places and persons he had sanskritised in the major work. The important events and aspects of Sri Madhva's life have been woven into a new garland offered to Sri Madhva which is highly pleasing to the satvic souls and no less efficacious. The celebrated major work is worthy

of expounding and expatiating by competent persons as a Purana. This concise work is like Sri Madhva's Anubhasya for parayana in a very short time, to secure the grace of our Mukhya Guru Sri Madhvacharya and the Paramamukhya Guru Sri Madhva.

It is the earnest and sincere hope that reading this translation would generate an eager desire to recite this Vijaya every day (Parayana) helping to develop Antar diksa through jnana, bhakti, Vairagya to imbibe fully the teachings of Sri Madhva to obtain **अत्यर्थं प्रसाद्** of Sri Visnu.

"न माधव समो देवो न च मध्व समो गुरुः ।
न तद्वाक्य समं शास्त्रं न च तज्ञ समः पुमान् ॥"

Na Madhava Samo devo na ca Madhva Samo Guruh
Na tadvakyasamam Sastram na ca tajna Samah puman

"None is there equal to Madhava, nor one to equal Madhva as preceptor, nor is there any Sastra to equal the words of Sri Madhva, none either to equal thc man learned in that Sastra".

॥ श्री कृष्णार्पण मस्तु ॥

भक्तिविज्ञानयोः सिद्ध्यै प्रीत्यै माधवमध्वयोः ।
भाषान्तरमिदं ताभ्यां प्रमुदा सुसमर्पितम् ॥

॥ श्रीमध्वेशार्पण मस्तु ॥

APPENDIX I

Word for word translation according to Sanskrit prose order illustrative of the points mentioned in musings in defence and penitence : Sloka I.

1. श्रीश प्रीत्यै = to please the consort of Srī Lakṣmi (i.e. Nārāyaṇa)
2. प्रजातः = having been born
3. सुमहित महिमा = propitiated by all dēvatās
4. श्री हनूमान् = Śrī Hanūmān
5. रामस्य = of Śrī Rāma
6. निदेशात् = at the behest or command
7. उल्लङ्घिताब्धिः = having crossed or lept over the sea
8. अथ = and later on
9. सहरिः = along with Śrī Hari (and Kapis)
10. सेतुना = by the bridge
11. गतः = (having) reached
12. पिष्टदुष्टः = pulverised the malevolent
13. भूभृन्नीः = brought the mountain
14. रावणारिं = Ravaṇā's enemy (Śrī Rāma)
15. पुरगं = Conducted back to the city
16. ससीतः = with Śrī Sītā
17. पूजयित्वा = having propitiated
18. किम्पुरुषे = in Kimpiruṣa Khaṇḍa
19. तं = him
20. सततमपि = Constantly
21. पश्यन् = beholding
22. महान् = the venerable
23. प्राणमुख्यः = Foremost among Prāṇās
24. मां = me
25. अवतात् = protect

APPENDIX II

The Sastras enjoin on the devotee (Upasaka) that, though Sri Visnu pervades every where, for the purpose of meditation, He is to be contemplated as dwelling in Sri Vayu, who is the only निर्दुष्ट - अधिष्ठान the absolutely untainted substratum, for, it is not within the competence of all souls to do upasana of Sri Visnu in His all-pervasivemess, (व्याप्तो पासन). Sri Madhva being an avatara of Sri Vayu naturally becomes the निर्दुष्टाधिष्ठान for Sri Visnu. The heart and soul of the Brahma Sutras being the unfaltering and indubitable expounding and establishing of the Supremacy of Sri Visnu as possessing infinite auspicious attributes, which has been explained and elucidated in the Bhasya by Sri Madhva, they both become the nirdusta-adhisthanas, hence equatable.

Sri Vedavyasa-an avatara of Sri Visnu-composed the Brahma-Sutras in answer to the prayers of Caturmukha Brahma and other devas as a code for the interpretation of Vedic passages establishing Sri Visnu's Gunapurnatva, Dosadurata etc. But the Sutras had come to be ill-understood and misinterpreted throwing the satvik souls in utter confusion. Sri Madhva was therefore commanded by Sri Vedavyasa to compose Bhasya on the Brahmasutras, after giving him extensive and exhaustive instructions. Hence there could be no doubt about the honest, authoritative and faithful presentation and elucidation of Sri Vedavyasa's thoughts and trends in Sutra composition. Thus the Bhasya is unassailable and unsurpassable.

Sri Narayana Punditacharya has in the ninth sarga of Sri Su-Madhva Vijaya expatiated on this comparison in slokas 8 to 13 which are noticed here for a full appreciation of such equating for the benefit of the readers.

Both Sri Madhva and his Bhasya are extremely dear to Sri Vedavyasa for they expound the supremacy of Sri Visnu to create sustai nand develop jnana, bhakti and vairagya in satvic souls leading to salvation.

The ninth sloka extols the worthiness of the Bhasya, with every statement being fully supported and elucidated by authoritative quotations from the Vedas, Upanishads, puranas and Itihasa. Finally every statement and interpretation is thoroughly established by necessary sufficient and irrefutable ratiocination.

The tenth sloka shows how both the author and his work are easily approachable and understandable, even to persons with rudimentary knowledge of philosophical thoughts and trends. Yet to the most learned stalwarts they are unfathomable and incomprehensible in the totality of their depth and expanse. None the-less they are pleasing and benevolent to their votaries and terror striking to their antogonists.

The eleventh sloka speaks in glorious terms of their perfection and utter freedom from defects compelling the highest respect from all devas, who therefore regard the Bhasya as an image of Sri Madhva, रूप मन्यदिव धन्यमात्मनः "Rupamanyadiva Dhanyamatmanah".

Sri Madhva is the twenty-second Bhasyakara and his Bhasya the twenty-second, both exposing the fallacies and demolishing the siddhantic thoughts and postulations of all forerunners and that never could there be any to match them much less any one superior to them in determining and identifying the Supreme Being by dispassionate concordant and faithful, evaluation of all accepted authorities. This the twelfth sloka speaks to.

The next speaks of the immense merit (punya) accruing even on transcribing one letter Sri Madhva's Bhasya, by a person who has imbibed the knowledge and spirit of the work (according to his capacity) as excelling that of consecrating a temple to Sri Visnu with divine Ganga waters lashing its walls, and providing with uninterrupted puja round the year. This most meritorious first ever transcribing the entire Bhasya was the glorious fortune of Sri Satyatirtha who had tried to follow Sri Madhva to Mula Badari.

Again in the eleventh sarga after a picturesque description of the soul's enjoyment in Vaikuntha after moksa, the sarga concludes that

whoever has fully imbibed Sri Anandatirtha's Bhasya Bhava to his full capacity and faithfully follows would be blessed with release from Samsara to realise innate bliss of the mukta State.

In the opening stanza of the sixteenth sarga the author states that the devas and other satvic souls narrated the life story of Sri Madhva in great ecstacy as the veritable siddhanta and as efficacious, for so faithful and true to the siddhanta was his life moulded.

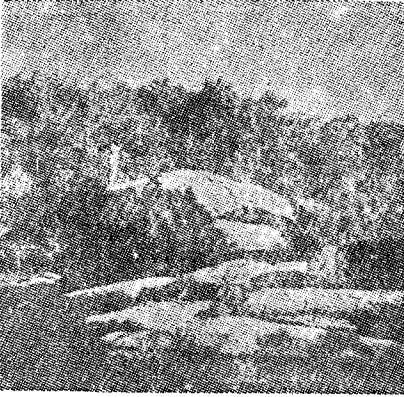
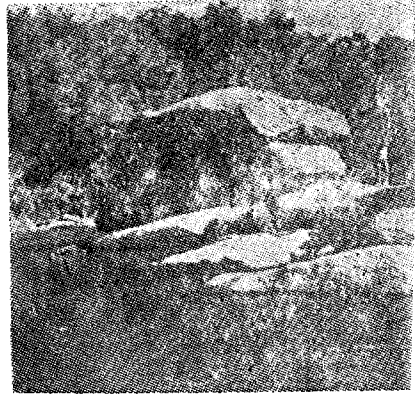
Thus has the author vindicated his estimate of the great Guru and his bhasya and equated them.

May they be the benevolent beacon light leading us, the samsara-submerged-souls to BIMBA = APAROKSA.

॥ श्री मध्वेशार्पण मस्तु ॥

Bhīmana Baṇḍē

(See Page 77)

1

2

3

(Sri Madhva Vijaya - 16 Chapter 9 Sloka)

1. The boulder with the inscription in Sanskrit reading as "lifted and placed by Sri Madhva with one hand" and with Madhva's sketch thereon.

2 & 3. Two views of the boulder situated in the village Kalasa grama, in Ambatirtha of Tirthahalli Taluk in Shimoga District, Karnataka State

निन्ये तां गिरिमिव वानरीकृतात्मा
लीलावत्करकमलेन सोऽमलेन ।
तत्रापि न्यधित तयास्य सूच्यतेऽलं
तत्तुङ्गां निकषाधुनापि कर्म ॥

APPENDIX III

Devout persons too are not immune from a certain amount of skepticism, but would soon be convinced by an instance or two of concrete recorded matter. One such consists of a contemporary inscription of Sri Madhvacharya's super-human powers, mentioned by the word "Silanih" in the 30th sloka of the present work, referring to the event narrated in 7 to 9 slokas XVI sarga of the main work. Sri Madhva transported effortlessly with one hand a huge flat stone weighing more than 50 tonnes and placed it at a desired spot. This fact is inscribed on the slab with a figure depicting Sri Madhvacharya. And the inscription has been certified by epigraphists as belonging to the 13-14th century A. D., thereby confirming the fact and truthfulness of the event. This stone is near Ambutirtha on the banks of the River Tunga, near the village Kalasa of Balehonnur Taluk, Kadur District, Karnataka State, which one could visit on pilgrimage. The first photo shows the inscription with a figure denoting Sri Madhvacharya, while the second shows its emplacement. The following is an extract from the gazetteer.

Extract from the Gazetteer

Going through Melangadi and keeping on the River a sacred bathing place called Ambuteertha is reached, where the stream rushes very deep between some water worn rocks. At one point is a large boulder a big squareshaped stone placed horizontally on another. On the former is an inscription in sanskrit stating that Sree Madhwacharya brought and placed it there with one hand.

The circumstance under which he brought the stone here are related in the Madhwa Vijaya. Madhwacharya saw a big rock capable of supporting the fall of water from a height which had been brought by a Thousand men for some teertha and abandoned through utter inability "why was the rock not conveyed for the good of the people" he inquired, when the crowd at the place replied that there were no men able to convey it there and that even

Bheema were to try it was doubtful whether he could do it or not. Whereupon he bore up the rock easily with one hand as in the form of HANUMAN he had borne up the mountain Gandhamadana and placed it at the destined spot; and this rock in the Tunga even now bears witness to his deed.

(Mysore Gazeteer 1930)

Vide Page 400 of the Dt. Gazetter by Rice Dt. 1897-AD.

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It is also of interest to note that Sri Vadiraja Sripadangala-varu of Sode Mutt has stated in his Sarasa Bharati Vilasa that Sri Madhvacharya on disappearing from human vision repaired to Mula Badari for further studies under Sri Vedavyasa and would continue to stay there for 36,000 years in the same human frame beheld by his disciples.

अद्यापि बद्‌री शैले बद्‌रीषंड मंडिते ।
मध्ये मुनीनामध्यास्ते विद्वान् व्यासस्य सन्निधौ ॥ १० ॥
शरच्छते व्यतीते तु देवानामाज्ञया प्रभोः ।
एकतां मूलरूपेण लोके स्वीये गमिष्यति ॥ ॥ २५ ॥

(10th and 25th slokas espective 7th Vilasa)

ERRATA

Page No.	Line No.	For	Read
1	17	Prajātaha	Prajātaḥ
1	20	ullanghitābdhihi	ullanghitābdhiḥ
2	21	Avatat	Avatāt
4	7	Bhrmaha	Bhīmaḥ
4	16	with	With
5	8	Maṇimatpurvakāḥ	Maṇimatpūrvakāḥ
5	9	krodhatantrāhā	krōdhatantrāḥ
5	11	bhūtva	bhūtvā
7	3	Prāṇaḥs	Prāṇaḥ
7	17	Sevakaha	Sēvakaḥ
7	24	Prāṇaha	Prāṇaḥ
7	27	horsegrams	horsegram
7	28	tarpitaha	tarpitaḥ
9	23	Asyēndoḥō	āsyēndōḥ
9	24	bālalīlavilāsaiḥ	bālalīlāvilāsaiḥ
10	18	the	The
10	22	Vāsudevaḥ	Vāsudēvaḥ
11	18	yastrivarṣoamarauko	yastrivarṣōamaraukō
11	19	lālyo	lālyō
11	19	lokamātra	lōkamātrā
11	20	mānyam	manyam
11	23	vacōbhḥ	vacōbhiḥ
11	24	the	The

12	4	lokamātra	lōkamātrā
12	26	vacobhihi	vacōbhiḥ
13	23	श्रुतिशुचिवचसाऽल	श्रुतिशुचिवचसाऽलं
14	7	upādhyāyasevī	upādhyāyasēvī
14	17	अलं अस्ता	अलं आस्ता
14	23	अलं अस्ता	अलं आस्ता
15	23	स्वत त	स्वतातं
15	24	प्राप्त	प्राप्तं
16	4	कृत रिनमनः	कृत हरिनमनः
17	6	would to protect them	would protect them
17	16	(ordained)	ordained
17	32	(realised)	realised
18	7	प्रत्तोस्मा	प्रत्तोऽस्मा
18	14	Satpurāṇetihāsa	Satpurāṇētihāsa
19	8	master	past master
20	4	for	to
20	25	on	in
21	5	anumitibhirurujit	anumitibhirurujid
22	5	Add after sutras	"with"
22	23	सू त्रभाष्यं	सूत्र भावं
22	23	sūtrabhāṣyam	sūtrabhāvam
23	33	Sri Acyutapreksa	(Acyutapreksa)
24	11	विश्ववंद्योह्युगुपनदि्	विश्ववंद्योह्युरनदि्
25	5	demonical	demoniacal
25	8	phalguna	Phalguna
26	1	वि बुधौकसि	विबुधौकसि

26	*1*	Vibudhaukasaḥ	Vibudhaukasi
26	*16*	journeying	Journeying
27	*1*	Viśvadīnām	Viśvādīnām
27	*4*	jñabhidhaḥ	jñābhidhaḥ
27	*6*	gītika	gītikā
28	*31*	of connotations	of the connotations
32	*24*	योऽपश्यत्स्वा श्रमाग्रयं	योऽपश्यत्स्वा श्रमाग्रयं
32	*31*	satyavatyām	Satyavatyām
33	*9*	स्वाश्रमाग्रयं	स्वाश्रमाग्रयं
34	*15*	श्यामळैः	श्यामलैः
35	*5*	his	His
35	*6*	पूणलावण्यरूपैः	पूर्णलावण्यरूपैः
35	*6*	and	of
36	*13*	surya	Surya
38	*3*	क कुत्स्थ कृष्णौ	काकुत्स्थकृष्णौ
38	*24*	नारायणाख्य	नारायणाख्यं
38	*25*	तन्नुत्रमतत्वसूक्त्यै	तन्नुत्रस्तत्वसूक्त्यै
38	*25*	सैव्यत्वम ात:	सैव्यत्वमातः
38	*26*	कृच्छ्राद्यात्रो मुखो	कृच्छ्राद्यात्रोन्मुखो
39	*8*	दत्तात्रेय	दत्तात्रेयं
44	*5*	this	the ninth
44	*7*	doubt	double
54	*19*	hls	his
55	*30*	लभ्य	लभ्यं
55	*31*	वैकुंठ	वैकुंठं
55	*33*	ब्रह्म द्यै	ब्रह्मा द्यै

55	33	सोऽनुगृह्ण तु	सोऽनुगृह्णातु
58	7	ever-immeresd	ever-immersed
63	7	samvanditanighri	samvanditānghri
64	11	ayugvikramaryaḥ	ayugvikramāryaḥ
65	1	and the	as the
68	19	maner	manner
71	5	Trivikramacāryāś	Trivikramācāryā's
72	11	XVIII	XXVIII
79	17	छन्द् खण्डा थवादी	छन्दः खण्डार्थवादी
83	6	blesses	blesses)
83	23	splendour,	splendour.
88	31	sustai nand	sustain and

——o——

*